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ABSTRACT

This document presents lesson plans for instruction concerning the history and geography of the continent of Africa. Topics include: (1) "The Challenge of Teaching African History and Culture" (Robert Hamilton); (2) "A Physical Overview of Africa" (Robert Hamilton and Kim Lilly); (3) "A Cultural Overview of Africa" (Robert Hamilton and Kim Lilly); (4) "Early Christianity in Egypt and Ethiopia" (Dona J. Stewart); (5) "Islam" (Dona J. Stewart and Robert Hamilton); (6) "The Saharan Caravan Trade" (George Burson); (7) "African Diaspora" (Walter F. Urbanek); (8) "Zimbabwe" (Sylvia C. Udall); (9) "African Runaway Slave Communities: Palmares and Florida" (Linda B. Mager); (10) "Christianity in Africa: 1500 to the Present" (Robert Hamilton); and (11) "Modern Africa" (George Burson). The document also includes a list of maps, a foreword and preface, acknowledgements, and a discussion of the challenges of teaching African history and culture. The topical chapters include student readings, discussion questions, a sample test consisting of term matching, true or false questions, short answer questions, and essay questions. Each chapter also presents a listing of suggestions for further reading. (SG)

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Lesson Plans on African History and Geography: A Teaching Resource

Robert E. Hamilton, Editor

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Robert E. Hamilton, Editor

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University of Florida
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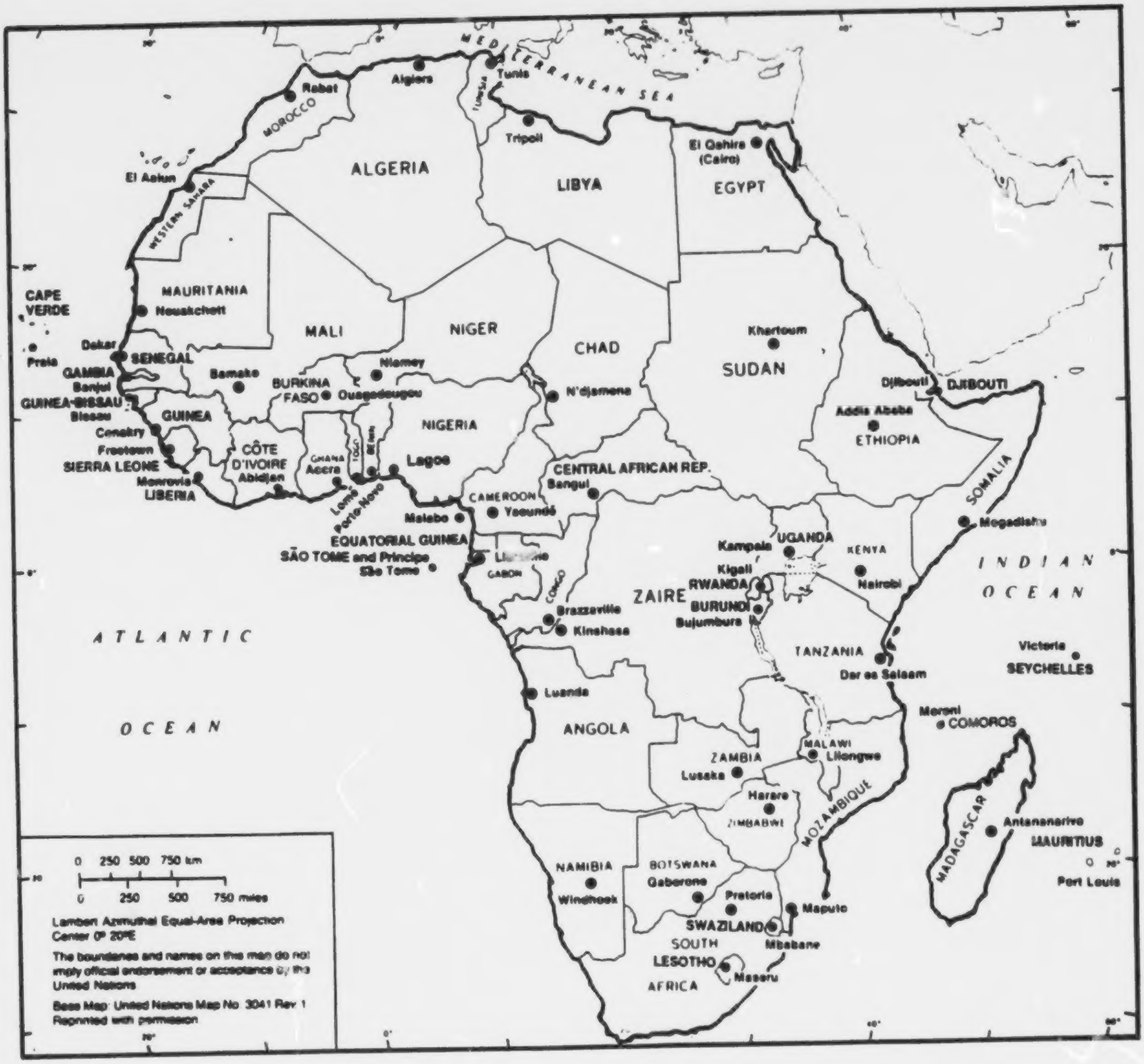
Political Map: Countries and Capitals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Mogadishu
CENTRAL AFRICAN REP.
Bangui
CAMEROON
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Malabo
EQUATORIAL GUINEA
SÃO TOME and Principe
São Tome
Libreville
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Kampala
KENYA
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Kigali
RWANDA
BURUNDI
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TANZANIA
Dar es Salaam
INDIAN OCEAN
ATLANTIC OCEAN
Victoria
SEYCHELLES
Moroni
COMOROS
Luanda
ANGOLA
ZAMBIA
Lusaka
MALAWI
Lilongwe
Harare
ZIMBABWE
MOZAMBIQUE
MADAGASCAR
Antananarivo
MAURITIUS
Port Louis
NAMIBIA
Windhoek
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Pretoria
Maputo
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0 250 500 750 km
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Lambert Azimuthal Equal-Area Projection
Center 0° 20°E

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Countries, Populations, and Capitals

Listed below are 51 countries, plus Namibia and Western Sahara

Country or Region	Est'd Population Mid-1989	Capital	Estimated Population		Year
Algeria	24,900,000	Algiers (El Djazair)	1,483,000		1987
Angola	8,500,000	Luanda	1,100,000		1988
Benin	4,700,000	Porto-Novo	208,258	*	1982
Botswana	1,200,000	Gaborone	96,000		1986
Burkina Faso	8,700,000	Ouagadougou	366,000		1986
Burundi	5,500,000	Bujumbura	272,000		1986
Cameroon	10,800,000	Yaounde	700,000		1988
Cape Verde	400,000	Praia	50,000		1986
Central African Rep.	2,800,000	Bangui	(met.) 473,000		1985
Chad	4,900,000	N'djamena	511,000		1986
Comoros	400,000	Moroni	(met.) 38,000		1988
Congo Republic	2,200,000	Brazzaville	(met.) 595,000		1984
Côte d'Ivoire	12,100,000	Abidjan	(met.) 1,850,000		1985
Djibouti	400,000	Djibouti	(met.) 200,000		1982
Egypt	54,800,000	El Qahira (Cairo)	6,305,000		1986
Equatorial Guinea	400,000	Malabo	38,000		1989
Ethiopia	49,800,000	Addis Ababa	1,412,000		1984
Gabon	1,100,000	Libreville	352,000		1987
Gambia	800,000	Banjul	40,000		1986
Ghana	14,600,000	Accra	949,000		1988
Guinea	7,100,000	Conakry	656,000		1983
Guinea-Bissau	1,000,000	Bissau	109,500		1979
Kenya	24,100,000	Nairobi	959,000		1987
Lesotho	1,700,000	Maseru	80,250		1984
Liberia	2,500,000	Monrovia	400,000		1987
Libya	4,100,000	Tripoli	820,000		1982
Madagascar	11,600,000	Antananarivo	650,000		1985
Malawi	8,700,000	Lilongwe	220,000		1987
Mali	8,900,000	Bamako	(met.) 800,000		1986
Mauritania	2,000,000	Nouakchott	400,000		1987
Mauritius	1,100,000	Port Louis	155,000		1986
Morocco	25,600,000	Rabat	556,000		1984
Mozambique	15,200,000	Maputo	882,000		1986
Namibia	1,800,000	Windhoek	114,500	#	1988
Niger	7,400,000	Niamey	350,000		1987
Nigeria	115,300,000	Lagos	1,243,000	+	1988
Rwanda	7,000,000	Kigali	300,000		1989
São Tomé and Príncipe	100,000	São Tomé	40,000		1988
Senegal	7,200,000	Dakar	1,300,000		1986
Seychelles	100,000	Victoria	23,000		1986
Sierra Leone	4,100,000	Freetown	469,000		1985
Somalia	8,200,000	Mogadishu	700,000		1986
South Africa	38,500,000	Cape Town (Legislative)	(met.) 1,900,000		1985
Sudan	24,500,000	Khartoum	476,000		1983
Swaziland	800,000	Mbabane	52,000		1986
Tanzania	26,300,000	Dar es Salaam	1,400,000		1986
Togo	3,400,000	Lomé	300,000		1985
Tunisia	7,900,000	Tunis	1,000,000		1984
Uganda	17,000,000	Kampala	331,000		1988
Western Sahara	200,000	El Aaiun	96,784	*	1982
Zaire	34,900,000	Kinshasa	3,000,000		1985
Zambia	8,100,000	Lusaka	818,000		1987
Zimbabwe	10,100,000	Harare	730,000		1988

Total population for the 51 countries plus Namibia and Western Sahara: 646,000,000
Total does not sum because of internal rounding.

*** The Statesman's Year-Book, 1988-89.**
# The Europa World Year Book 1989.
+ Some estimates say Lagos has over 4 million population.

Population figures for countries from Population Reference Bureau, Inc. 1989 World Population Data Sheet. Population figures for capitals from The 1990 World Almanac and Book of Facts.

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FOREWORD

This teaching manual is presented as a follow-up activity associated with a 1988 Summer Institute conducted by the Center for African Studies at the University of Florida. The 1988 Summer Institute, funded by the National Endowment for the Humanities as grant ES-21479-87, was conducted to assist secondary school teachers to better understand and to teach about Africa in the context of world history and world geography. Professor R. Hunt Davis, Jr., then Director of the Center for African Studies, was Principal Investigator and Project Director.

The Center for African Studies at the University of Florida is one of ten federally funded Title VI centers. It maintains a lending library of books, resource papers, slides, and films for classroom use. We have an active outreach program which provides African specialists who conduct in-service workshops for teachers, classroom presentations, and public lectures. School systems interested in scheduling an in-service workshop or presentation should contact the Outreach Director of the Center.

Reactions to the effectiveness of this manual are welcomed. The Center for African Studies and its affiliated faculty are committed to improving the effectiveness of teaching about Africa. Suggestions about how that mission can be improved through more pertinent teaching materials should be sent to the Center Director.

Peter R. Schmidt
Director
April 24, 1992

PREFACE

During the summer of 1985 and the summer of 1988, the Center for African Studies at the University of Florida conducted month-long workshops for teachers who teach about Africa in the context of world history and world geography. In the autumn of 1989, the teachers from the workshops were asked to write essays about the importance of African history to world history and world geography as a way of sharing their expertise with teacher colleagues.

Initially, the essayists were asked to address "The Challenge of Teaching African History and Culture." We introduced the essays at a social studies conference in Norfolk, Virginia, in March 1990. The response was positive, but teachers--including the essayists--indicated that they could also benefit from lesson plans. In April 1991, a second panel of teachers presented the lesson plans included here at a social studies conference in Overland Park, Kansas. To the second group, we have added contributions by Walter Urbanek, Dona Stewart (graduate assistant to the outreach program at the Center), and me. Although all particpants in the 1985 and 1988 summer institutes were invited to contribute to the present monograph, many were unable to do so.

This monograph is also the result of efforts contributed by Africanist scholars at the University of Florida and the Center's staff. In particular, I wish to thank Center Director Dr. Peter R. Schmidt for supporting the project through all its phases, and Dr. Ali Hersi, of the Center, for providing general advice and counsel regarding the content of the lesson plans. Diane Oyler, a veteran teacher and current Ph.D. candidate in African history at UF, offered insightful comments regarding each of the lesson plans. Professor R. Hunt Davis, Jr.--former Director of the Center and Principal Investigator for the NEH-funded 1988 Summer Institute--has generously contributed his time, management comments, sound advice, and moral support to the monograph project since its inception. John Wollinka and Marjorie Niblack, graphic designers at the University of Florida, worked diligently, cheerfully, and quickly to prepare the maps which accompany the various lesson plans. Dr. Azim Nanji contributed his knowledge of Islam worldwide in reviewing the lesson plan devoted to Islam in Africa. Dr. Deidre Crumbley provided valuable commentary and notes relating to independent African churches, and particularly the Aladura movement, based upon her field work in Nigeria and the United States. The monograph has benefited greatly from the formatting expertise and careful proofreading of Ms. Cody Watson.

The material included in this monograph is the property of the Center for African Studies and the University of Florida. The essay and lesson plans may be duplicated and distributed for public and classroom use provided that the Center's contribution is acknowledged and its letterhead retained. Anyone wishing to include materials from the monograph in a separate publication must receive written permission from the Center for African Studies. Other requests, comments, and suggestions should be sent to the Outreach Director.

Robert E. Hamilton, Editor
Outreach Director

THE CHALLENGE OF TEACHING AFRICAN HISTORY AND CULTURE

Robert Hamilton

Teachers are sometimes asked to explain–usually within one minute–why they feel it is important to study African history and culture. This question is frequently followed by a second one: *How* do you teach about African cultures? During the past two years I have asked these questions of several teachers with whom I have made presentations at social studies conferences and at professional development workshops. Their answers are illuminating. Intellectual satisfaction, personal and family interest, practical job interests, and travel interests are included as general reasons that teachers give for studying African history and culture and for teaching it to elementary and secondary school students. While the following essay does not provide a definitive answer to either of the questions above, it does include the reflections of some experienced teachers regarding the need to teach African history and culture and the teaching methods and resources they employ.

Susanna Bryant: Connections, Change, Community

Susanna Bryant, who teaches middle school in Chapel Hill, North Carolina, wrote that, "The challenge of teaching about Africa is really a challenge to learn what Africans can teach us about ourselves." Bryant states that there are many practical reasons to study African history and culture:

> Africa is part of the world and students should learn about global history and geography. Students should know how people have adapted to their environments and created social systems and culture. They need to understand, for example, contemporary social issues relating to apartheid, human rights, and economic development.

Bryant emphasizes the related concepts of "Connections, Community, and Change" to lead students to an understanding of the direct and indirect links between the United States and Africa. "Few students realize the impact which African cultures and resources have on their everyday life," she says. "Africa is the ancestral home of many Americans, and the African American heritage has greatly enriched our culture. Modern African music can be traced to traditional rhythms; so can the musical forms of reggae, jazz, blues, and gospel music."

Bryant also draws upon African folktales and proverbs to demonstrate Connections: "You can not show an old gorilla new paths in a forest" strikes a responsive chord among her students. "As students learn a bit of wisdom each day," she states, "they clearly see the connection between similar values and ethics existing in communities and societies scattered among the continents." She also shows the material connection with Africa by directing students to place pictures of products originating in Africa on the bulletin board and attaching them with string to a map of the continent.

Bryant also believes that Africans have much to teach us about the concept of Community. "A man without kin is as good as dead" illustrates Africa's emphasis upon the family, lineage, and other social groups. Africa's experience with political systems that include everything from band societies of 15 to 40 members to empires as large as western Europe provide abundant material for a study of decision-making that is documentable for 5,000 years. "Students—and adults—are fascinated by the study of human evolution," Bryant says. "They love talking about big issues and are delighted when exposed to new information that links all of us to an original homeland in eastern and southern Africa. Learning details about human history and the theories explaining human social and cultural development, of course, requires us to start with Africa."

"Change is inevitable and dynamic. This concept is excellent for teaching current events and Africa's role in the modern world," Bryant says. Students can compare changes within the United States to those on the African continent, where imperialism and colonialism struck at but did not destroy African institutions and values.

Yet, as Ali Mazrui has pointed out in *The Afri-*

cans: A Triple Heritage, Africans have also embraced new values, some of which date from the colonial era and threaten to destroy Africa's control of its own destiny.' Bryant uses African writers and poets to help document changes in African perspectives: Peter Abrahams (*Mine Boy*), Camara Laya (*The Dark Child*), Chinua Achebe (*Things Fall Apart; No Longer at Ease; A Man of the People; Anthills of the Savannah*), Mongo Beti (*Mission to Kala*), Wole Soyinka (*The Interpreters*), Bessie Head (*When Rain Clouds Gather; Maru; A Question of Power; Serowe Village of the Rain Wind*), Marianna Ba (*So Long a Letter*), and Ngugi wa Thiong'o (*Weep Not Child; A Grain of Wheat; The River Between; Petals of Blood*).

Through African Eyes, which originally appeared in 1969 and is edited by Leon Clark, has been updated and provides an excellent series of excerpts from African writers addressing a variety of subjects. Likewise, *African Short Stories*, edited by Chinua Achebe and C.L. Innes, features 20 short stories by some of Africa's best writers. A newer anthology, *Looking for a Rain God*, edited by Nadezda Obradovic, contains 26 short stories by 26 African writers which have appeared since 1960.

Alice DeLonge: Breaking Out of Intellectual Isolation

Veteran educator Alice DeLonge of Goose Creek, South Carolina, feels that the study of African history and culture helps students to break out of the intellectual isolation which characterizes American education in some school systems. Even though the United States has been involved in European, Asian, African, and Latin American wars, she says, we have closeted ourselves intellectually and pretended that we were mentally and morally superior to other peoples. "Students today," she writes, "can easily be shown that they will have to know more about the rest of the world–its languages, history, and culture–if they hope to find and keep jobs. They need a very broad education about all parts of the world, including Africa."

Although the United States did not participate in the European imperialist movement within Africa that led to twentieth-century colonial control of the continent, African students do know something about American history. Forced to learn about Europe and the United States through mainly French-, Portuguese-, and English-language textbooks, African students today know far more about the United States than U.S. students know about Africa. Thus, African students, political leaders, and business representatives have a certain edge in dealing with Americans. European and American television programs and film have also provided Africans with visual images of these regions which are much clearer than the American student's mental map or visual image of Africa. European families and students generally know more about Africa than their American counterparts because of the colonial legacy that continues to tie Europe to Africa through political and economic networks more extensive and active than those which link the United States to Africa.

DeLonge, a Fulbright recipient who spent the summer of 1990 in West Africa, notes that most teachers did not study Africa while undergraduates. While teachers still tend to teach most about United States and European history in world history courses, she is pleased that many new teaching resources are available which deal with African history and culture, even if they are expensive and difficult for many teachers to locate.

DeLonge stresses that African history courses should not exclude North Africa, even though that part of the continent also has strong ties to the Muslim world of the Middle East. "I do not agree with the concept of splitting the continent," she says:

> I teach the whole continent, pointing out the major areas and major landmarks. However, I then divide the continent into different regions and examine the development, for example, of East African city states, the Interlacustrine states, West African forest kingdoms, and so forth.

DeLonge also warns that African history should not be approached as simply a sorry tale of "black-white" confrontations. "This is one of the first misconceptions that we as educators need to dispel when we bring African history and geography into the classroom." Teachers should not include material on Africa that seeks merely to apportion guilt or blame, DeLonge says. African history and culture are worthy of study without a search for devils: "African history does not begin with the trans-Atlantic trade in slaves. Neither is it the story of backward societies. Indeed, the opposite is more accurate."

However, DeLonge contends that American clichés about Africa must be corrected, but in a professional and orderly way, as can happen in an organized course of study. "The teaching of African history," she stresses,

> is the teaching of civilizations, some of which are ancient and great contributors to the sciences, arts, literature, and government of Europe and Asia. The history of Islam and Christianity are well represented historically within the African continent. The exploration and development of the interior of Africa was accomplished by people indigenous to the continent. Africans became so skillful at adapting to local environments that eventually the continent contained thousands of cultures representing the full range of political, social, and economic systems. It was Africa's success in inventing, adopting, and adapting new ideas, technology, and institutions which enabled its various cultures to survive within a spectrum of different climates, terrain, and environment.

Shirley Lucas: Infusion and The Global Village

"Infusion," according to teacher Shirley Lucas of Binghamton, New York, enables Africa:

> to be the vehicle the educator uses to introduce and/or reinforce a variety of concepts found in existing curricula that vary from district to district. African stories or folklore can be used to fulfill both the reading and history requirements. Africa can also be used to develop and enhance a student's concept of self and identity. Exploring the significance Africans give to personal names will help achieve this end.

Like Susanna Bryant, Lucas likes to show how societies are connected and the impact of diffusion processes which link Africa historically to other continents. The trans-Atlantic slave trade from 1500 to 1850 illustrates not only the cruel ways in which peoples have been forcibly thrown together, but the contributions made by Africans to Caribbean, Latin American, and North American societies and economies. For example, African food crop specialists made significant contributions to the agricultural development of the American Southeast, she notes.

Lucas also uses the metaphor of the "global village" to show contemporary connections and interdependence. "A world history course can not be offered without reference to Africa," she contends.

> An examination of the distribution of Islam demonstrates how cultures blend; here Africa's role was crucial. In a more contemporary examination of the world's economies, Nigeria's role in OPEC (Oil Producing and Exporting Countries) is self-evident, whatever one thinks of the way Nigeria used its oil revenues. The strife and unrest in South Africa has influenced the politics, economies, and social consciousness of peoples throughout the world. The problems of the *sahel* region–the area bordering the Sahara–become the problems of the United States, the Soviet Union, and other countries. A nation-state can no longer close its doors to the rest of the "village" and choose not to "play." The distribution of the world's resources and the search for stability, prosperity, and freedom does make it "a small world after all."

Lucas and other teachers help to establish infusion and connection by organizing student Friends of Africa clubs, soliciting student help in collecting newspaper and magazine articles on Africa which are cut and taped onto 8.5 x 11 inch paper and put into three-ring binders, contacting outreach directors at the federally funded African studies centers in the United States, and in locating local speakers with African experience to address world history, literature, and geography classes.

Rick Jorgenson: Pride and a Feeling of Association

"I think it's safe to say that most mayors of Washington, D.C. do not regularly quote Ibn Battuta," wrote Rick Jorgenson, a world history teacher in Alexandria, Virginia. "But, my students benefitted greatly from reading his opinions of West African states in the thirteenth century." Jorgenson's students, he said, had seen so many television news stories and movies about violence in nearby Washington, D.C., that they came to believe that African Americans were inherently violent people. Ibn Battuta helped to correct that misconception. "The negroes [the people of Mali]," Ibn Battuta wrote,

> are seldom unjust and have a greater abhorrence of injustice than any other people. The Sultans show no mercy to anyone guilty of the least act of it. There is complete security in their country. Neither traveller nor inhabitant in it has anything to fear from robbers or men of violence.

The students felt that African Americans were incorrectly described as complacent to live in "cultures of poverty." African Americans are mainly middle class, the students learned, and census statistics show real growth in per capita income since the passage of the Civil Rights Act. However, African Americans have not increased their income as fast as white wage earners. So, while shunning the over-generalization that African Americans are not attempting to improve their status through education and mainstream employment, the students still wanted to explain why crime statistics indicated such a high ratio of black violence within U.S. cities, and why such a high percentage of death-row inmates were and are black males. Many students, Jorgenson said, believe now that some African Americans have turned to crime–mainly against one another–because they see no other way to obtain money. A cycle of legal progress is succeeded by a period of backlash. African Americans, many students said, are still associated with the trans-Atlantic slave trade. Both white and black Americans have difficulty dealing with the stigma of slavery. The popularity of the 1991 PBS series on the Civil War reminds Americans that the issues surrounding the War are compelling and riveting. Many African Americans believe they still face the three options of the nineteenth century: integrate and try to join mainstream America, return to Africa, or confront and attempt to change their own communities and mainstream America.

Jorgenson asked his students, following their study of Africa, to explain to him what they had learned: why is it important to study African history and culture? Their responses showed that they identified Africa with positive political, social, cultural, and technological achievements. His African American students indicated that they felt pride in their association with Africa. "They felt that Africans have great integrity, and are similar in many ways to African Americans. They were pleased to learn about the important part which Africa has played in matters of government, politics, religion, trade, diplomacy, science, and technology."

One of Jorgenson's students wrote that she believed "African history is a big part of us." Another African American student said that African culture is "our culture." Many students, Jorgenson stated, "came to the realization that Africa's past achievements and accomplishments have gone practically unnoticed by the general public."

At the same time, students are impressed by the view that "change, whether right or wrong, is the fundamental ingredient in history." Thus, Jorgenson said,

> defining the meaning of African history depends upon the way in which individual students evaluate the changes which have occurred in Africa during its long history. Some felt that time has produced more misery than prosperity for Africa. Others feel that Africans have shown great adaptability, determination, and resilience. Many answers may be given and in their own way be correct, for each person has his or her own definition of success or failure. But, we all agreed that if the study of Africa only produces "Cultural Aware-

4

ness" for African Americans, the effort will have been worth it. Let's bring the "Dark Continent" out of the Dark Ages of Ignorance.

Judy Hoffman: Africa and Twentieth-century Big Issues: Imperialism, Colonialism, Nationalism, Capitalism, and Socialism

Judy Hoffman, International Baccalaureate (IB) teacher in St. Petersburg, Florida, chose four topics for in-depth study by students in her world history classes: (1) the causes, practices, and effects of war; (2) nationalist and independence movements, decolonization, and the emergence and problems of new nations; (3) East-West relations since 1945; and (4) the rise of single-party states internationally.

The IB was originally designed for the daughters and sons of diplomats who were travelling with their parents but needed a course of study which met European curriculum standards worldwide. IB now includes numerous schools in the U.S. The IB history program focuses upon the twentieth century.

Hoffman uses both a topical and chronological approach to each topic, all of which require student research. Each of her students selects or accepts a nation of specialty, one which has experienced colonialism and will become the student's area of concentrated study. Using a seminar method, the students then bring their research to bear upon the four areas of study listed above.

Hoffman's history IB students also work with other departments, sometimes reading African novels, for example, to provide more personal flavor to the topics under study. Because Hoffman developed a personal interest in African history, and was a Fulbright-Hayes recipient for travel/study in Nigeria, her students examine the Nigerian civil war as a case study of its type, and study Algeria as an example of violent decolonization.

Hoffman calls upon the *Political Handbook of the World*, Basil Davidson's *Modern Africa*, *Encyclopedia of the Third World*, *Problems of Africa*, (part of Greenhaven's "Opposing Viewpoints" series), and Leon Clark's edited work *Through African Eyes*, referred to above, for assistance in understanding an African perspective of major twentieth-century world issues.

In addition to her research in Nigeria, Hoffman has also received a National Science Foundation grant at the University of South Florida, and attended a seminar on British Imperial and Foreign Policy at Oxford in England. These, along with her participation in the 1988 summer institute at the University of Florida, as well as her own IB students, have convinced her that African history and culture provide a new way to examine United States political life and values.

More Teaching Resources

Drawing upon Africa's long history, African film directors and producers are making important contributions to the ways in which we can bring Africa to the classroom. The current dean of African film directors, Ousmane Sembene, is also, a novelist who has turned some of his works–e.g. *Le Mandat* and *God's Bits of Wood*–into first-rate film. More recently, *Camp de Thiaroye* utilizes, as did *God's Bits of Wood*, an actual historical event in West Africa as the basis of his film. *Yeelen*, directed by Souleymane Cisse, explores Africa in what appears to be a timeless story of conflict between the idealistic and pure values of the young, and the corrupt and selfish practices of the older generation which actually controls African social and political institutions. In the same manner, *Wend Kuuni*, *Tilai*, and *Saaba* examine the social role of women and their efforts to liberate themselves from male domination. *La Vie est Belle* (Zaire), *Mapantsula* (South Africa), and *Zan Boko* (Burkina Faso) are clear examples of how African film directors want to expose contemporary injustice and change the political and social system to produce greater equity. Unlike earlier films, many of the current ones are being produced in an indigenous African language and sub-titles added in French or English. All of those described above are available in VHS videocassette format.

Documentary and serial films also represent a new teaching resource for educators. Ali Mazrui's nine-part series, *The Africans: A Triple Heritage*, is a controversial commentary by a scholar who has written over 20 books about African history and politics. While Mazrui's series is thematic, Basil Davidson's *Africa: A Voyage of Discovery* is an eight-part series which chronologically examines African history. The price of each series, which are available as VHS videocassettes, has now been reduced to less than $300. Bill Moyers has also produced *A World of Ideas* series which includes 30-minute interviews with African intellectuals such as Chinua Achebe, Wole Soyinka, Nadine Gordimer, and others.

Teaching materials about Africa–including print and audio-visual media–are reviewed in a new publication of the Center for African Studies at the University of Florida: *Irohin: Bringing Africa to the Classroom*. Teachers and librarians, or media specialists, can also receive catalogs from various film distributors in the United States, such as:

First Run Icarus Films (1-800-876-1710);
Filmakers Library (124 East 40th St.; New York, NY 10016; 212-808-4980);
Weston Woods; ask for "Children's Literature in the Audiovisual Media;" (1-800-243-5020);
California Newsreel; ask for "Library of African Cinema;" 149 Ninth St., Suite 420; San Francisco, CA 94103 (415-621-6196);
PBS Video (1-800-344-3337); and
Zenger Video (1-800-421-4246).

Teachers and others are also advised to contact the federally funded Title VI African studies centers in the United States. In addition to the University of Florida, other Title VI outreach programs include:

Boston University (617-353-7303)
University of California-Los Angeles (213-825-3686)
University of Illinois-Urbana (217-244-5457)
Indiana University (812-855-6825);
Michigan State University (517-353-1700)
Stanford University (415-723-0295)
University of Wisconsin (608-263-2171)
Yale University (Council on African Studies; 85 Trumbull Street; Box 13A; New Haven, CT 06520)

For information on other centers and programs in African studies, contact: Tom Hale, chairperson; Association of African Studies Programs (814-865-8481).

Patricia Kuntz, outreach director of the University of Wisconsin African studies program, has developed an electronic bulletin board (BBS) which is accessible to the public 24-hours per day, seven days a week. Using a modem, one can access a wide range of information about teaching resources and Africa in general by telephoning: 608-263-2171. The Bitnet address is: AFRST@wiscmacc; the Internet address is: AFRST@macc.wisc.edu. The Center for African Studies at the University of Florida is also accessible by electronic mail using Bitnet: UFAFRIC@NERVM. Teachers can communicate quickly and inexpensively through Bitnet and Internet electronic bulletin boards. Teachers, scholars, and students located in several continents now communicate daily, exchanging information and news about Africa which can be printed, shared electronically with other individuals or groups, and transferred to floppy disks for storage. School systems which do not have a Bitnet or Internet address and electronic mail capabilities should investigate this new and valuable resource.

Another new resource for teachers is Africa Access, a library and data base devoted exclusively to books about Africa for children. The founder and director of Africa Access is Brenda Randolph; the address is: 2204 Quinton Road; Silver Spring, Maryland 20910; telephone: 301-587-5686. Africa Access, with the cooperation of outreach directors in the United States, is preparing an extensive annotated bibliography of children's books on Africa, and it is hoped that teachers will have electronic access to the data base which Ms. Randolph is building.

In addition to print and audio materials on Africa, it is much easier now to incorporate Compact Disk and audiocassette music of Africa into lesson plans and presentations. The weekly program AFROPOP WORLDWIDE, hosted by Georges Collinet on National Public Radio, includes African lyrics and rhythms from Africa, the Caribbean, Latin America, Europe, and the United States. Collinet and producer Sean Barlow have also produced a first-rate brochure which discusses contemporary African-based music and also includes a glossary of musical terms, publications and suggested reading, a list of African musicians by country, recommended singles and albums (classic and contemporary), music festivals, record companies and distributors, nightclubs featuring African music, and AFROPOP's worldwide radio stations. A video version of AFROPOP WORLDWIDE seems a likely future possibility. The AFROPOP brochure can be obtained by writing: AFROPOP WORLDWIDE Listener's Guide; National Public Radio; 2025 M St. NW; Washington, D.C. 20036. Send a self-addressed, stamped envelope—business size—with 87 cents postage. You can also check local stations which carry AFROPOP through National Public Radio at (202) 822-2323.

African History and Culture: The One-Minute Response

The one-minute response to the questions posed at the beginning of this essay is easy: you must consult the students of Bryant, DeLonge, Lucas, Jorgenson, and Hoffman, as well as the lesson plans, submitted by other teachers, which follow. Even the contributions of these students and teachers represent only a small portion of the responses one could elicit by conducting a nation-wide or world-wide search. And that is the point.

Pick a major issue relating to the twentieth century–as Hoffman has done–and you will find African roles and perspectives. Decide to investigate the origins and development of humans: Africa is the start and principal character of your search. Try to explain the genius of Greek and Roman intellectual achievements and you will quickly note the reliance upon earlier African scientists and philosophers. Imagine the transformations occasioned by fifteenth and sixteenth century maritime explorers, and Africa's Guinea coast immediately suggests itself. The Age of Metals? Again, the innovations of African miners, smiths, and forgers come to mind. Islam, Christianity, and Africa are inextricably entwined.

Africa has also experienced a number of problems which teachers and students may first intersect through the media: refugees and civil strife; military dictatorships or one-party rule and the subsequent rise of the human rights movement and demands for multi-party democratic government; drought and famine; the dumping of toxic wastes; elephant poaching and the rise of environmentalism; religious and ethnic conflicts; and the recognition of Africa's contributions to the humanities and world peace efforts illustrated by awards to Bishop Desmond Tutu, Nadine Gordimer, and Wole Soyinka. The new Secretary General of the United Nations—Butros Butros Ghali—is from Egypt, and his appointment comes at a time of increasing world-wide interest in strengthening that organization to deal with political, economic, environmental, and social issues that are international in scope.

Thus, the modern inquirer–student, teacher, administrator, parent–is wise to ask: How could we *not* teach African history and culture? Pick a subject and start with Africa, because as the Roman historian Livy (Titus Livius of Padua) remarked: *Ex Africa alquidi novi* . (There is always something new out of Africa.)

A PHYSICAL OVERVIEW OF AFRICA

Robert Hamilton
and
Kim Lilly

GOALS

The student will be able to:

1. describe the physical size of Africa, and know the number of countries it contains;
2. list the major climatic zones in Africa;
3. list the major mountains and lakes of Africa and describe the Rift Valley; and
4. list Africa's six major river basins.

KEY WORDS

East African Rift System
indigenous
sahra
ecology
sahel
wadi
pluvials
savannah
delta
sudd
bilad es sudan

LESSON TEXT

Introduction to the African Continent

The Greeks called the continent "Libya;" the Romans called it "Africa." The name may have derived from *aprica* (Latin: sunny; as in "apricot") or *aphrike* (Greek: not cold). The *Encyclopaedia Britannica* informs us that:

> The name Africa...was chiefly applied to the northern coast of the continent, which was, in effect, regarded as a southern extension of Europe. The Romans, who for a time ruled the North African coast, are also said to have called the area south of their settlements Afriga, or the Land of the Afrigs–the name of a Berber community south of Carthage. Another explanation occasionally offered is that the name applied to a productive region of what is now Tunisia and meant Ears of Corn. The word Ifriqiyah is apparently the Arabic form of Africa.

If we use Greek or Latin words for one part of Africa–an area or areas in present-day North Africa–to apply by extension to the whole of the continent, are we then contending that the ancient Africans had no word for the entire continent–because they had not explored it, or that the word has been lost? Some writers note that the people who lived in ancient Egypt referred to the physical extent of their kingdom as "Kemet," or "Kmet." Other writers contend that Egyptian navies sailed throughout the Mediterranean Sea and, perhaps, passed the Straits of Gibraltar. Others have speculated that the Egyptians or even fourteenth-century Malians crossed the Atlantic Ocean and reached the Americas. If these voyages ever existed and if the Egyptian or Malian sailors recorded the African coastline or the people of the Americas, these descriptions have been lost. An examination of Olmec statuary found in the Middle Americas has convinced some investigators that Africans sailed to the New World, but most scholars remain unconvinced.

New scholarship now seeks to document the impact of peoples who lived in Africa and travelled–as explorers, scholars, traders, craftsmen, or slaves–outside of Africa to Europe, Asia, and, perhaps, the New World. Viewing Africa–and the Nile Valley in particular–as the source of intellectual, spiritual, political, scientific, and technological creativity for the Levant and southern Europe, many scholars are developing a new paradigm, or theory, explaining the relationship between Africa and the neighboring continents.

Simultaneously, Africanists are also keenly interested in the development of societies within the continent. This includes documenting and analyzing the impact of ideas and technologies developed within and brought to Africa; and studying the relationship between Africa's physical features–geography, topography, vegetation, animal life——and development and modification of African societies over time. Regarding the impact of its physical features upon culture and society, Dudley Stamp has pointed out that Africa is "unique" among continents.

> Africa in all its major features stands alone. In the first place it lies fairly and squarely athwart the equator and projects almost equally into both the northern and southern hemi-spheres. It is very roughly the same distance...from the equator to its northernmost point [in Algeria]...as from the equator to its southernmost point in South Africa. [Because] the continent is much broader in the north than in the south, ...two-thirds of its area is situated in the northern hemisphere and only one-third in the southern.

Of its 11.7 million square miles, over 9 million lie within the tropics, Stamp notes, "so that Africa is essentially the world's problem continent where development under tropical conditions is concerned." Africa's tropical nature is apparent in the map on page 11.

One aspect of the "African genius" has been the adjustment of Africans to the thousands of micro-environments which exist within the continent. Africans adapted to and survived within many different ecosystems, utilizing technical and cultural means to take advantage of local food sources, and gradually incorporating newer technologies and foods to expand Africa's population. Still, by the Late Stone Age, Africa was thinly populated, with a continental population of only three to four million people.

The introduction of new foodstuffs brought from Southeast Asia and the development of Iron Age technology, beginning as early as the sixth century B.C., brought change and population increases. Africans concentrated upon the exploration and utilization of natural resources within the interior of their continent rather than the construction of ships which would enable them to sail around it. By 1900, Africa's population had grown to 120 million people; by mid-1970 it had grown to 240 million; and today it is over 500 million—10 percent of the total world population of 5 billion. By comparison, China represents about 25 percent of total world population and the United States 5 percent. However, Africa's population of 500 million is divided among 50-plus countries, in contrast to both the U.S. and China which are each a country with one political system that governs their respective citizens and residents.

African Climate and Vegetation

Africa has been described as having different types of climate for large regions of the continent and other climates which are more localized. The six large climatic regions include:

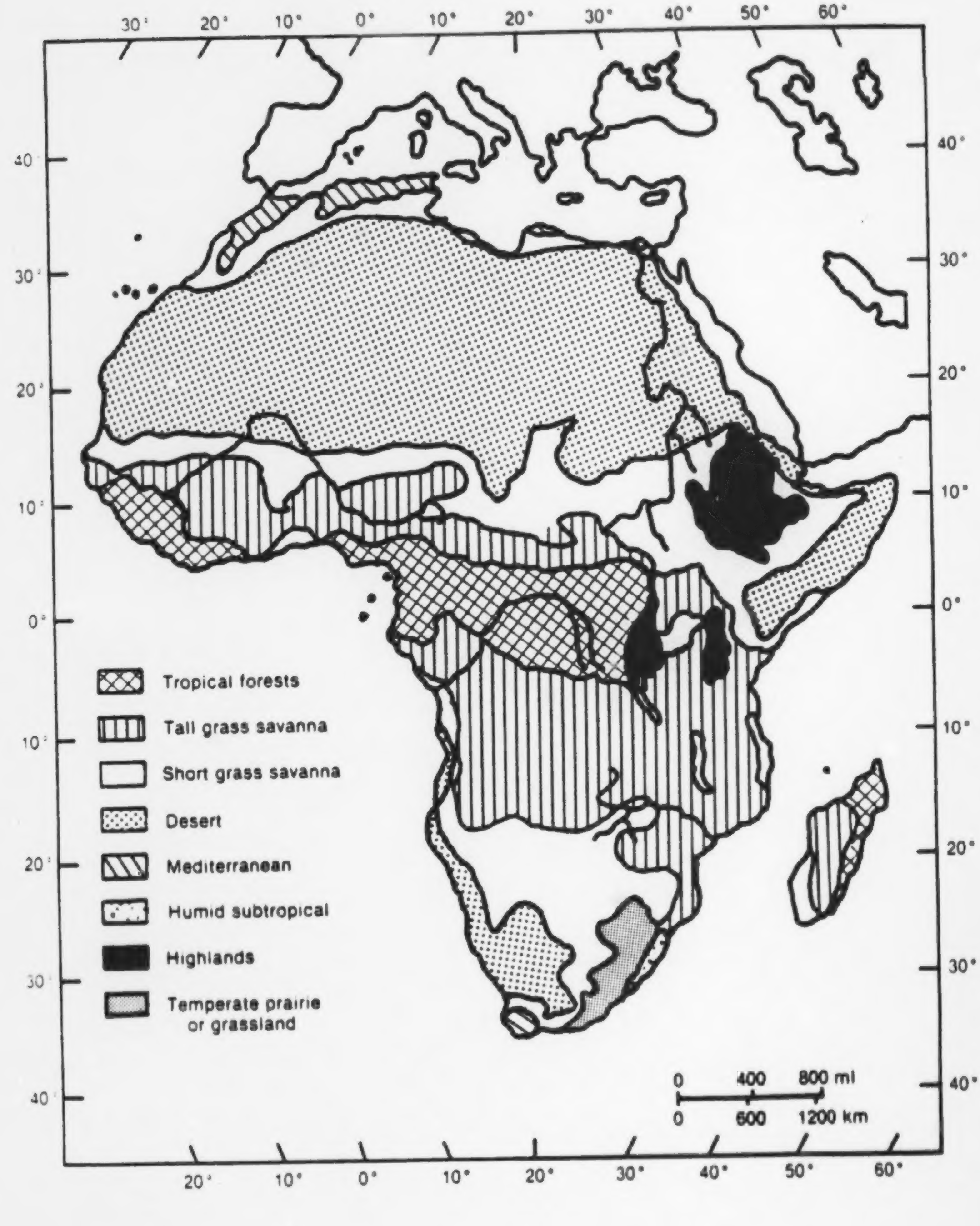
1. mountain regions: for example, parts of Ethiopia and East Africa;
2. desert: the Sahara and Kalahari deserts;
3. sahel; semi-arid region receiving more rainfall than the desert
4. savannah: characterizes 50 percent of Africa;
5. equatorial: tropical and wet–50 inches of rain per year;
6. Mediterranean: winter rains; mean monthly temperatures of 50º F.

The Mountains

Africa is the second largest continent–next to Asia–and occupies 11,667,159 square miles (30,217,894 square kilometers). It is about 3.5 times the size of the continental United States. Africa measures about 5,000 miles (8,000 kilometers) from north to south and 4,600 miles from east to west. The average elevation of the entire continent is 2,200 feet above sea level. The highest point is Tanzania's Mt. Kilimanjaro (19,340 feet). Other mountains of this type include: Mt. Kenya (17,058 feet) in Kenya; Mt. Meru (14,979 feet) in Tanzania; and Mt. Elgon (14,178 feet) in Uganda. The lowest point is Lake Assal in Djibouti (512 feet below sea level).

The East African Rift System includes The Great Rift Valley (west of Lake Victoria) and the East African Rift Valley (east of Lake Victoria). The valleys form a southern border to the Ethiopian highlands (which have elevations up to 15,000 feet). Other dramatic highlands include the Ruwenzori Range (referred to as the Mountains of

Ecological Areas of Africa



30°
20°
10°
0°
10°
20°
30°
40°
50°
60°
40°
30°
20°
10°
0°
10°
20°
30°
40°
Tropical forests
Tall grass savanna
Short grass savanna
Desert
Mediterranean
Humid subtropical
Highlands
Temperate prairie or grassland
0
400
800 mi
0
600
1200 km

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the Moon) which rise, in the case of Mt. Margherita Peak, to almost 17,000 feet; the Drakensberg Mountains in South Africa which rise to 10,000 feet; and the Atlas Mountains of Morocco and Algeria which range up to 13,000 feet.

Geographers have sometimes referred to Africa as an overturned saucer, with a high plateau in the central areas of the continent. Africa's rivers begin in the highland regions, flow across the top of the "saucer," and fall off dramatically to the ocean in a series of cataracts or falls. Generally, the continent also slopes upward from the western half to the eastern side.

Within the interior of the African continent there are relatively few mountain ranges. Thus, the peoples of Africa have not faced the same barriers to travel as have peoples living in Europe, Asia, and the Americas.

The Deserts

Sahara derives from the Arabic word *sahra* meaning "desert." The Sahara is the world's largest contiguous desert and represents more than 25 percent of the total land area of the African continent. The present Sahara began to appear about 12-15,000 years ago. During the past one million years, the vegetation and climate of Africa and the Northern Hemisphere have been greatly affected by four long rainy, colder periods (pluvials), succeeded by warmer, drier periods (interpluvials) of several thousand years. Deserts are defined as areas which receive less than 5 inches of rain annually.

Before the current Sahara became a desert, a savannah existed which supported abundant animal life and human communities. At various times there were rivers, lakes, trees, water animals, crocodiles, hippopotami, elephants, panthers, lions, monkeys, and giraffes living in the area now occupied by the central Sahara. Paintings found in the Tassili area of the Sahara depict the growing of cereal grains.

As the savannah vegetation disappeared, people living there moved away from its center towards the rich fertile land which borders the Niger and Nile rivers. These areas in West and North Africa probably attracted large numbers of people over many centuries. Large settlements, markets, and cities developed in both areas.

The extreme dryness of the desert air in the Sahara results in daytime and nighttime temperatures that can range over some 86º F. The summer temperatures are very hot. During the winter, daytime temperatures are milder but the nights are cold and frost is not unusual.

Because of the aridity of the Sahara and Kalahari (a desert located in southern Africa) virtually no plant life exists. Water is located underground in *wadi*. The Sahara continues to expand and is now 1,000 to 1,500 miles wide. Until the twentieth century introduction of automobiles and trucks, it required 70 to 90 days by camel to cross one way. A significant portion of the journey is through the *erg*, the sand dunes which are constantly being changed by the wind.

The Sahel

Sahel is an Arabic word literally meaning "coast," usually of an ocean or sea. Figuratively the word is also used to denote the scrub zone between the desert and tropical climates. Rainfall—5 to 12 inches per year—is greater in the sahel than in the desert, but the rainy season is short. Timbuktu, an historically important trading center because of its location within the sahel, receives its annual rainfall within a 26-day period. Because Timbuktu is located on the Niger River, its residents and traders have access to adequate water for household and cultivation purposes. Some trees and grasses grow along rivers and streams in the sahel. Larger areas of sparse annual grasses and shrubs can also be found.

The Savannah

The most widespread type of vegetation within Africa is that of the savannah. Two types of savannah–wooded and grassland–appear in Africa, depending upon rainfall and altitude. The "woodland" or "wooded savannah" exists between 10 to 15 degrees north and 10 to 15 degrees south of the equator. Wooded savannah receives 40 to 55 inches of rain annually. It includes grass, fire-resistant shrubs 4 to 6 feet tall, and deciduous fire-resistant trees 30 to 50 feet tall. The trees provide material for home construction and repair as well as wood for charcoal used in cooking.

The wooded grasslands (acacia savannah) provide a gradual transition from the wooded savannah to the forest, mountains, or coast. Rainfall declines to 20 to 30 inches per year. The grasslands include prairies of 2-4 foot tall grasses, similar to those found within the western grasslands of the United States. It also contains acacia and deciduous trees (some up to 30 feet high) and shrubs. Baobab and acacia trees are a part of the northern savannah zone, while in the south the silk cotton tree, oil palm, palmyra palm, nere, and Indian butter tree can be found. The savannah predominates from Senegal to Ethiopia and within the high plateaus of East and Southern Africa. Antelope and wild pig live on the West African savannah while giraffe, zebra, lion, cheetah, hyena, jackals, and a great variety of birds, snakes, and insects live on the East-Southern savannah.

Hunters and herdsmen typically burn the savannah to provide ash to fertilize the soil and because it requires substantially less labor than plowing the grasses into the soil. These burnings eliminate all trees which are not fire resistant, including those which could constitute a dry savannah forest. In *Burning Grass*, the Nigerian writer Cyprian Ekwensi describes the savannah environment of the Fulani pastoralists (cattle keepers):

> When they begin to burn the grass in Northern Nigeria, it is time for the herdsmen to be moving the cattle southwards to the banks of the great river [probably the Niger]. And the hunters, lurking on the edge of the flames with dane gun, bow and arrow, sniff the fumes and train their eyes to catch the faintest flicker of beasts hastening from their hiding places. It is time too for the harmattan [wind from the desert] to blow dust into eyes and teeth, to wrinkle the skin: the harmattan that leaves in its wake from Libya to Lagos a shroud of fog that veils the walls and trees like muslin on a sheikh.

The Equatorial Climate

The equatorial climate corresponds to the distribution of the rain forest in Africa, which includes a large portion of the Zaire (or Congo) Basin as well as a strip along the West African coast from Sierra Leone to the mouth of the Zaire River. In eastern Ghana, Togo, and Benin, the forest is interrupted by savannah.

Rain forests develop in tropical climates wherever rainfall is above 50 inches per year and at least two inches of rain fall each month. Africa's tropical rainforests exhibit luxuriant growth–except in swampy regions–and a wide variety of floral species. The trees may include mahoganies and other hardwoods. Usually ferns and shrubs grow from six to 10 feet high; trees and palms grow from 20 to 60 feet high; and the canopy of the tallest trees may consist of a crown of limbs, orchids, ferns, and mosses which are 150 feet from the ground.

The Mediterranean Climate

Parts of North and South Africa include a Mediterranean climate characterized by hot and dry summers and mild and wet winters. Frost and snow may be found in the higher inland elevations. Rainfall may be as high as 25 inches per year in the most agriculturally productive regions in the Maghreb (Morocco, Algeria, and Tunisia). In Southern Africa, the Mediterranean climate exists along a narrow coastal belt. Rainfall declines to 15 inches per year inland, and winters at the Cape in South Africa include cold, wet winds with freezing temperatures in the nearby mountains.

Other Vegetation

A. The *sudd* (Arabic: swamp) is a swampy region with floating vegetation such as papyrus and the Nile cabbage.

B. The edaphic valley grasslands include tall grasses growing in large river valleys which result from a particular type of soil rather than being the result of a particular type of climate. Unlike the sudd, the products are edible by wild and domestic animals.

C. Macchia (foliage hardened to retain water) is found in the Mediterranean climate of North Africa and at the Cape in South Africa. It includes hardwood trees and shrubs such as evergreen oaks) which merge with pine and cedar and may include heaths.

D. Afro-alpine vegetation is found in Ethiopia and East Africa above 10,000 feet where nightly frosts occur. The grasses and other plants may be specific to a particular mountain and the vegetation dies above 15,000 feet on the East African mountains and above 13,500 feet in Ethiopia.

E. Warm-temperate upland is found in the highveld of South Africa. This is similar to but cooler than the savannah.

African River Basins

All important African rivers are interrupted by rapids, cataracts, and waterfalls resulting from land movements and causing ridges to appear across the river beds. Also, there are bands of rocks which have resisted erosive wear which might otherwise have worn down the land to create smoother river beds.

Africa's river deltas are large but are poorly developed because the coastal plain is restricted and the continental shelf is relatively narrow and does not provide sufficient room nor shallow enough water for the deposition of delta-forming material. African rivers also flow into the sea with relatively great speed, hindering delta formation.

Nile Basin

Two theories attempt to explain the two original parts of the Nile. Note that because the Nile basically flows from the south to the north, Upper Nile refers to that portion located south of the Lower Nile.

Theory 1. The Lower Nile began at 20 degrees latitude and flowed directly into the sea. The Upper Nile, beginning at Lake Victoria, flowed to an inland lake that covered the sudd in the Sudan (Arabic: *bilad es-sudan*, land of the blacks). The lake filled and then flowed at the north end into the Lower Nile.

Theory 2. The Upper Nile originally flowed into a vast lake in Egypt between Jabal es-Silsilah (near Luxor) and what is now Aswan. The Lower Nile tapped this source following a period of great erosion.

The Nile is 4,132 miles long, the longest river in the world. It flows from Lake Victoria to Lake Albert as the "Victoria Nile," from Lake Albert as the "Albert Nile," and farther north it is called the Bahr el-Jebel. After receiving the waters of several tributaries, it is called the White Nile. At Khartoum, capital of the Sudan, it is joined by the Blue Nile–which originates at Lake Tana (altitude 6,000 feet) in Ethiopia–and becomes the Nile. Six separate cataracts, or waterfalls, punctuate the flow of the river. It is now controlled by a series of dams, the largest being the Aswan High Dam, located at the site of the Sixth Cataract.

Niger Basin

The Niger basin is the largest in West Africa. The Niger River begins in the highlands of Guinea. It follows a course of 2,600 miles across the West African savannah, through the sahel, past the trading cities of Jenne, Gao, and Timbuktu in Mali, and enters the Atlantic in a broad delta in Nigeria. Its largest tributary is the Benue River in Nigeria.

Zaire (Congo) Basin

The Congo basin is a vast depression 1.3 million square miles in extent. The Zaire, or Congo, River is 2,900 miles long and its tributaries include the Ubangi, Kasai, and Lualaba. At one point it broadens to form Stanley Pool, (or Malebo Pool as it appears on the maps of Zaire), which is 22 miles long and 14 miles wide.

Zambezi Basin

The Zambezi River is about 2,200 miles long and occupies a basin of 514,000 square miles. The river contains numerous waterfalls, the most spectacular of which is Victoria Falls at the border between Zambia and Zimbabwe. The river then descends through a series of gorges to 16-mile-long Kariba Gorge, site of a new hydropower project designed to produce electricity for much of southern Africa. The two main tributaries of the Zambezi are the Kafue and the Luangwa. The river enters the Indian Ocean via a 37-mile-wide delta.

Orange Basin

The longest river in South Africa, the Orange, flows from the eastern highlands westward through the Kalahari to empty into the Atlantic Ocean in the south. Its major tributary is the Vaal. The total length of the Vaal and the Orange is 1,300 miles.

Chad Basin

The Chad basin is the largest inland drainage area in Africa. Lake Chad is 5,000 square miles; its major tributaries are the Komadugu Yobe, Logone, and Chari rivers. The lake is actually diminishing in size because its tributaries are being increasingly drained, due to erosion and natural causes, away from Lake Chad.

DISCUSSION QUESTIONS

1. What are the major physical features of the African continent and how have they effected and/or affected the development of human societies?
2. Explain, in your opinion, why Africans were generally more inclined to explore the inland frontier rather than embark upon long sea voyages? Why did they become expert frontiersmen rather than sea-faring navigators? How are these two modes of discovery similar?

MATCHING

_____*sahra*
_____*bilad es sudan*
_____*sahel*
_____*aprica, aphrike*
_____Cyprian Ekwensi
_____Nile

A. Burning Grass
B. "desert"
C. Africa
D. longest river in Africa
E. "land of the blacks"
F. "coast," fringe of the desert

TRUE OR FALSE

_____ Africa is 3.5 times the size of the United States.

_____Africa's population is 500 million people and animals.

_____Africa is mainly covered by equatorial forest and arctic tundra.

_____The highest mountain in Africa is Mt. Kilimanjaro (19,340 feet).

_____The Sahara is the world's largest contiguous desert.

______ Africa measures approximately 2 million square miles.

_____The Great Rift Valley is located in East Africa.

ESSAY

1. Explain the following statement by Dudley Stamp: "...Africa is essentially the world's problem continent where development is concerned."

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A CULTURAL OVERVIEW OF AFRICA

Robert Hamilton
and
Kim Lilly

GOALS

The student will be able to:

1. list the five major language families of Africa plus three others used in education, commerce, and government;
2. explain the Candelabra and Noah's Ark models of human development; and
3. explain at least two definitions each of "Africa" and "African."

Key Words

Homo sapiens sapiens
Homo erectus
lineage
B.P. (Before the Present)
indigenous
phenotype
Iron Age
band society
ethnicity

African Cultural Geography

The present physical geography of Africa is the product of changes occurring since the beginning of geological time. The present cultural configuration of Africa is the product of a human history which we will begin about 3,000 B.C (or 5,000 B.P.–Before the Present) with the development of Egypt. The story of *Homo sapiens sapiens* in Africa, however, is much older than that.

Evolution of the Human Species

From one perspective, all humans are Africans. The earliest evidence of human ancestors and modern humans has been found in Africa:

humanoids (human-like; members of the *Hominoidea* Super-family which includes, among others, humans and the great apes, the Pongids;

hominids (members of the *Hominidae* Family; pre-humans; bi-pedal primates with brain power greater than that of the apes but less than that of modern humans); early hominids include Ramapithecus (10-15 million years B.P.), Australopithecus Africanus (4 million years B.P.), Homo habilis (2 million years B.P.), Homo erectus (1 million years B.P.);

Homo sapiens ("thinking man" such as the Neanderthaloids and Rhodesioids; 200,000-40,000 years B.P.); and

Homo sapiens sapiens (modern humans).

All hominids except *Homo sapiens sapiens* (what Brian Fagan calls "anatomically modern humans") are now extinct.

Some biologists and anthropologists believe that modern humans date to about 100,000 to 200,000 years ago. The so-called "Garden of Eden" hypothesis states that all members of the human species can trace their ancestry to a woman who lived in present-day East Africa–referred to as "Eve." She passed her DNA and mitochondrial genes to her daughters and their offspring who spread throughout Africa and eventually the world. Eve's progeny, according to this hypothesis, eventually replaced–through warfare or intermarriage–other peoples who preceded them. In *The Journey From Eden*, Fagan asks whether there actually was an Eve,

> a woman of flesh and blood rather than just a genetic ancestor? In the sense that there was once a single person one could point to as the identifiable, single ancestor of *Homo sapiens*, the answer is no. Folklore and legend can point to single individuals who were the first, the originators of life, or, as in the case of Adam and Eve, the first sinners. The Eve of the [Biblical] Scriptures is one such person, said to have been the only woman alive in her time. She is a legendary, primeval female, a symbol of the beginnings of human existence. Scientific reality is very different, for genes are the products not of a single individual but of interacting populations of males and females. There may, indeed, once have been a single Eve, but we can never hope to identify her in person. Her identify is

> submerged in those of thousands of other archaic humans, who were living south of the Sahara around 200,000 years ago. The geneticists' Eve is, perforce, an anonymous individual, whose identity survives only as an elusive genetic signature. Eve may have been a representative of anatomically archaic *Homo sapiens* herself. All she contributed was her mitochondrial DNA to people who, perhaps many generations later, evolved into *Homo sapiens sapiens*.

Most scientists agree that small-brained hominids, known as *Homo erectus*, arose in Africa 1.5 to 2 million years ago. These hominids spread throughout Africa, Europe, and Southeast Asia and lived there for hundreds of thousands of years. Some scientists believe that Eve and her offspring–true *Homo sapiens*–replaced *Homo erectus* populations. The "Noah's Ark" theory supports the view that Homo sapiens developed in eastern and southern Africa and migrated from there to other continents. Much later, an advanced form of Homo sapiens sapiens developed in Africa and eventually replaced the earlier form.

Other scientists strongly disagree with the "Garden of Eden" model of human development. They support the "Candelabra" model, which argues that Homo erectus migrated from Africa to other continents and developed into Homo sapiens in each of them. Therefore, humans living on the different continents are not only members of the same species but also differ only superficially in their physical or morphological features: skin tone, hair, facial structure, height, and width.

The "Garden of Eden" theorists pose a more revolutionary answer to the questions relating to the development of modern humans. They rely upon evidence from molecular biology to support their position. Molecular biology has deciphered genetic information inside mitochondria, the structures within cells which produce energy. Mitochondria have their own genes, different from the chromosomes, which are blueprints for a human being contributed by a mother and father. Mitochondrial genes, such as those for hair, are passed along only by mothers. Each generation receives an exact copy of the mitochondria inherited from a mother–except in instances where a genetic mutation occurs. Biologists believe that they know the rate at which mitochondrial gene mutations occur and can thus trace these changes in various human populations backwards to a point of origin.

Dr. Linda Vigilant of the University of California at Berkeley, gathered hair roots from 199 people from Europe, Asia, New Guinea, and seven ethnic groups in Africa. After analyzing the genes of these hair roots, she concluded that all modern people descended from a common ancestor–Eve–who lived in Africa 207,000 years ago. During the course of the following 100,000 years, *Homo sapiens sapiens* evolved and spread throughout the world. The Neanderthals were still extant as late as 30-40,000 years ago, according to J. Desmond Clark, and were users of Early and Middle Stone Age tool kits that included handaxes and cutting tools. Over a period of 10-20,000 years, the interbreeding and hybridization process totally replaced or eliminated the Neanderthal and Rhodesioid forms of *Homo sapiens* by 20,000 B.C.

Homo erectus lived in the grasslands and open savannah but Homo sapiens lived in the forest as well as in the desert and semi-arid steppe lands of the Horn and northeast Africa. Specialized tool kits appeared throughout Africa and Europe which showed adaptation to specific climates and ecological niches. Assuming that a "generation" of humans is equal to 20 years, the modern form of the human species, which appeared about 100,000 years ago, is now about 5,000 generations old.

Following either the hypothesis of an evolved *Homo erectus* or that of Eve, we know that *Homo sapiens* were hunter-gatherers who ate meat, roots, nuts, and fruit, produced cultures, and adapted to a range of climates and altitudes. The migrants moved throughout the African interior and to the other continents and, over time, acquired the sizes, shapes, and skin tones—owing to the amount of melanin within the epidermis—which we today associate with "race" and "ethnicity." Because our skin can be damaged by receiving too many ultra violet rays, melanin acts as a sun screen to regulate dosage. Humans who survived the intense sunlight of tropical Africa were those who developed darker skins. Lighter skinned individuals, more prone to develop skin cancers when exposed to intense sunlight for long periods of time, did not survive to perpetuate their line or family. Other adaptations in Africa, according to Jean Hiernaux, were tall, thin statures in the regions of great heat to allow maximum cooling of the body, and shorter, wider bodies within forest regions.

Regardless, it is clear that humans have probably lived on the African continent longer than they have lived on any other continent. While humans are newcomers to the African continent relative to its main topographical features, people have lived there long enough to have successfully adapted to its climate, ecology, and vegetation by utilizing its natural or indigenous resources as well as new foods, cultures, and technologies brought from other continents.

To understand Africa today, one must be aware that the history of its cultures is the product of significant internal population growth and socio-cultural adaptation to many different ecological environments. In general, Africa's peoples survived because they adapted as hunters and gatherers to the natural environment. In the African Iron Age, beginning over 2,000 years ago, populations expanded because they developed new technologies and systems of social and political organization which enabled them to conquer a large frontier which is still not completely inhabited. Only 3-4 million people lived within Africa by 10-12,000 B.C. By 1900 A.D., Africa's population had grown to 120 million people, an average rate of increase of 8,000 to 10,000 people per annum.

Africa and Africans

Here we must pause to consider certain distinctions which writers make when they talk about "Africa and Africans." We do not know how people 12,000 years ago referred to themselves. Certainly we can not prove that they called themselves "Africans." Those who have lived on the continent have adopted and developed socio-cultural terms of reference which relate to their membership in a family, band, lineage (descendents of a common ancestor), and, in some instances, to a kingdom or state. Herodotus referred 3,000 years ago to the "Ethiopians," people who lived on the continent of Africa who had dark faces or who were "burnt-face men."

"Africa" as a modern geographical concept is the result of European maritime nations borrowing an older term used to describe peoples or settlements in North Africa (see page 9). V.Y. Mudimbe, a Cameroonian scholar, has argued in *The Invention of Africa* (1988) that "Africa" is philosophically the product of a discourse. An "African" is the result of a debate about identity, not just someone who currently lives in Africa.

Looking at the map of African ethnic groups at the end of the lesson plan, we realize that Africans today face the question of whether they are, first, members of their: family; lineage; profession; traditional community; state or kingdom; modern state (e.g., Ghana, Zambia, Egypt); or of the continent. They are, in that sense, similar to Americans, Europeans, and Asians who have multiple loyalties and obligations—even if it is only paying taxes to the government. While some analysts find it useful to describe the "Asian economies," few contend that people living within that continent share an "Asianness" heritage or that there is an "Asian personality." While, on the one hand, many black African, Asian African, and Euro African residents of the African continent would question the basis for an "African personality," some Africans, Afro-Caribbeans, and African Americans have defined "Africanness" in such a way that it would link the cultures and experiences of "black Africans" geographically and over time by identifying shared values, socio-political institutions, music, material culture, and historical experiences.

Looking at the cultural and ethnic map of Africa over time–through history–it is easy to recognize that its many cultures reflect: (1) internal population growth; and (2) migrations to the continent. Its religious and philosophical systems reflect: (1) indigenous belief systems; and (2) introduced belief systems such as Islam, Christianity, and some Asian philosophies. Africa's political systems reflect: (1) traditional kin, lineage, and state structures; and (2) colonial and post-colonial nation-state, Pan-African, and international structures and relationships. Along these same lines, the Kenyan scholar Ali Mazrui contends that modern Africa is the result of a "triple heritage" that includes traditional African institutions, Islam, and Western (European) Christianity, science, technology, and government.

To approach the African continent searching for "the real Africa" or "the real African" is to invite frustration and confusion. The student searching for "the real America" or "the real American" might experience the same feelings of frustration and confusion, even though the search itself could be equally intellectually and personally rewarding. The following brief cultural overview, however, may help to identify a starting point for more specific research.

Current Location of African Peoples

Africa is a continent and not a country. Today Africa has 51 continental countries and 58 countries if we include off-shore island governments. Its average population per country is about 10 million people, although Nigeria alone has 90 million people, or about 25 percent of the total African population. These 51 continental countries feature 800 to 1,000 major ethnic groups with identifiable languages, history, cuisine, and self-definition.

Interestingly, about 300 Native American ethnic groups have been identified as living in the United States, a country about 30 percent the size of the African continent. The scholar G.P. Murdock divides the African continent into 55 different clusters and 11 main groupings, based upon some combination of language, ethnicity, and livelihood. Customarily, scholars and writers have also used conventional divisions to refer to portions, sections, or regions of the continent: North Africa; West Africa; West-Central Africa; the Horn of Africa; East Africa; Central Africa; and Southern Africa. Phenotypic groups (those displaying similar physical features) include: Bushmanoid; Pygmoid; Negroid; Caucasoid; and Mongoloid (people living on the island of Madagascar in the Indian Ocean). The major ethnolinguistic groups within Africa are included in the map located on page 21.

Language Groups

1. Hamito-Semitic (Afro-Asiatic) Family

Countries north of the Sahara are populated primarily by Afro-Asiatic speakers, those the linguist Joseph H. Greenberg has designated the "Hamito-Semitic Family." This Family includes:

A. Berbers of Morocco, Algeria, and Tunisia. Many Berbers are light-skinned, with dark hair, thin noses, and non-everted lips. Some Berbers have married into Arab families who have arrived in North Africa in waves beginning in the seventh century following the death of the Muslim prophet Muhammad (570-632 A.D.). The Tuareg of the desert are Berber people. Farther south, the pastoral Fulani represent the mixture of Berber and black African peoples.

B. On the East African coast, Arab traders living in small city states married Bantu-speaking women, resulting in Swahili culture.

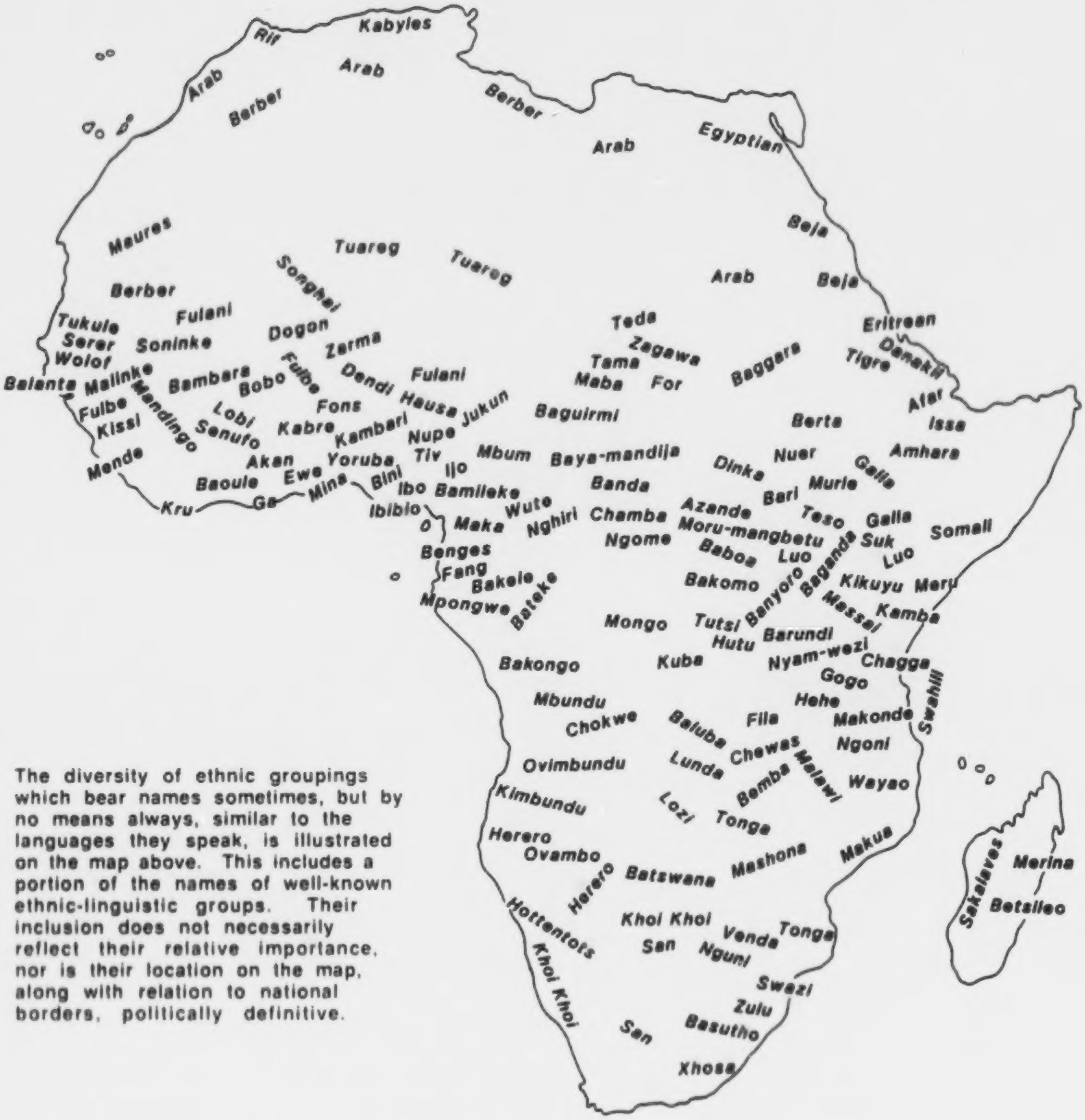
C. Ethiopia and Somalia contain Cushitic branches of the Hamitic-speaking peoples. Hamites are defined as northern African peoples, mainly Muslim, "highly variable in appearance but mainly Caucasoid." Semites (Hebrew: shem) are peoples of southwest Asia, chiefly represented by Jews, Arabs, and in ancient times by Babylonians, Assyrians, Aramaeans, Caananites, and Phoenicians. Sabaeans from the southern Arabian peninsula migrated across the Red Sea into the Horn of Africa as early as the seventh or eightth century B.C.; Semitic-speaking royals governed the Aksumite kingdom in Ethiopia by the fourth century A.D.

D. Ancient Egyptian and Chadic languages are also included in the Hamito-Semitic (Afro-Asiatic) Family.

2. Niger-Kordofanian Family

Most black Africans speak one or more of either

Ethnolinguistic Groups


Kabyles
Rif
Arab
Arab
Berber
Berber
Arab
Egyptian
Maures
Tuareg
Tuareg
Songhai
Beja
Arab
Beja
Berber
Fulani
Tukule
Serer
Soninke
Dogon
Wolof
Zarma
Teda
Eritrean
Zagawa
Tama
Danakil
Tigre
Baggara
Balenta
Malinke
Bambara
Bobo
Fulbe
Dendi
Fulani
Maba
For
Fulbe
Mandingo
Lobi
Fons
Hausa
Jukun
Baguirmi
Afar
Issa
Kissi
Senufo
Kabre
Kambari
Berta
Nupe
Amhara
Mende
Akan
Yoruba
Tiv
Mbum
Baya-mandija
Dinka
Nuer
Galla
Baoule
Ewe
Mina
Bini
Ijo
Ibo
Bamileke
Banda
Murle
Bari
Kru
Ga
Ibibio
Wute
Azande
Teso
Galla
Somali
Meka
Nghiri
Chamba
Moru-mangbetu
Suk
Benges
Ngome
Baboa
Luo
Baganda
Luo
Fang
Bakele
Bateke
Bakomo
Banyoro
Kikuyu
Meru
Mpongwe
Messai
Kamba
Mongo
Tutsi
Hutu
Barundi
Nyam-wezi
Chagga
Bakongo
Kuba
Gogo
Swahili
Hehe
Mbundu
Fila
Makonde
Chokwe
Baluba
Ngoni
Chewas
Malawi
Ovimbundu
Lunda
Bemba
Wayao
Kimbundu
Lozi
Tonga
Herero
Ovambo
Mashona
Makua
Merina
Herero
Batswana
Sakalaves
Betsileo
Hottentots
Khoi Khoi
Venda
Tonga
San
Nguni
Khoi Khoi
Swazi
Zulu
San
Basutho
Xhosa

The diversity of ethnic groupings which bear names sometimes, but by no means always, similar to the languages they speak, is illustrated on the map above. This includes a portion of the names of well-known ethnic-linguistic groups. Their inclusion does not necessarily reflect their relative importance, nor is their location on the map, along with relation to national borders, politically definitive.

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the Niger-Congo subfamily of languages or the Kordofanian subfamily of the Sudan. Black Africans are defined as those with: brown, dark brown, or black skin; tightly curled black hair; broad noses; and everted lips. This Family includes:

A. Sudanic peoples such as the Malinke, Hausa, Songhai, Bornu, Yoruba, Ibo, Asante, or Temne. These peoples have, in many instances, embraced Islam or Christianity.

B. Bantu-speaking peoples live in the areas of central, eastern, and southern Africa south of the equator. Some but not necessarily all of the Sudanic peoples and the Bantu-speaking peoples probably share distant common ancestors, sometimes referred to as "proto-Bantu." Beginning about 4,000 years ago, however, the Bantu living in the grasslands region between the Niger and the Congo (Zaire) rivers, began to expand. Some followed river courses east along the edge of the rain forest. Others travelled south along the west coast of the continent.

The acquisition of Iron Age technology, around 2,500 B.P.—possibly from their northern Cushite neighbors—enabled them to expand into the forest regions. The iron tools enabled them to clear the luxuriant undergrowth and trees and tree-root systems within the tropical rainforest. They could then take advantage of root crop agriculture.

Other Bantu-speaking peoples moved into the savannah lands of eastern, central, and southern Africa, bringing with them herds of cattle, goats, and sheep.

As farmers abandoned used fields for more fertile ones within the African frontier, pastoralists likewise also searched for new and better sources of food and water for their animals and themselves.

The expanded use of iron tools and weapons eventually required Bantu-speaking peoples to expand into new areas as they depleted the forests necessary for the wood to make enormous quantities of charcoal used in their furnaces and forges. But this probably did not occur until late in the African Iron Age.

Bantu-speakers with iron tools and weapons and large quantities of domesticated animals were formidable. They bartered, replaced, conquered, or intermarried with other populations—pygmies, San, and Khoi hunters and gatherers—until they controlled the agriculturally fertile and habitable portions of the east-central-southern regions of the continent.

It is important to note that the interaction between the Late Stone Age peoples and the Bantu-speaking peoples was a dynamic one. Bantu-speakers did not suddenly swarm out of the forest and descend upon the Khoi or San with deadly force. Cooperation and mutual assistance is an important part of the story. Likewise, pastoralists and farmers and pastoralists and hunter-gatherers experienced both conflict and cooperation in their respective efforts to survive within various ecological niches.

3. The Khoisan (click) Family

This Family includes the San and Khoikhoi of South Africa and the Hadza and Sandawe of northwest Tanzania.

4. The Nilo-Saharan Family

This Family includes people living in the savannah area south of the Sahara from the Niger to the Nile River and some Nilotic pastoralists. These include: Songhai, Saharan, Maban, Fur, Chari-Nile, and Koman peoples.

5. The Austronesian (Malayo-Polynesian) Family

This Family includes various dialects of Malagasy in Madagascar.

6. Others.

In addition, Africa currently includes a number of languages widely spoken in various parts of the continent: English, French, Arabic, Swahili, Creole (Krio), and Pidgin. These, along with Hausa and Fulfulde in West Africa and Fangalo in southern Africa are used as trade languages. European and American visitors to Africa are frequently surprised to learn that Africans speak a wide variety of European and African languages in order to conduct business and communicate with one another. While most African languages lacked indigenous scripts and borrowed the Greco-Roman or Arabic scripts, the Vai (Sierra Leone), Mum (Cameroon), Tuareg and other Berbers, and the Abyssinians (Ethiopia) developed their own.

Clearly, while most of Africa is populated by "black Africans"—Sudanic, Guinea coast, Nilotic, and Bantu-speaking peoples—the continent has also received a large number of immigrants:

A. Arabs in North Africa;
B. Arabs on the East African coast;
C. Cushitic branch of Hamitic speakers in Ethiopia and Somalia, and Semitic-speaking Sabaeans in Ethiopia;
D. Dutch in South Africa in the mid-seventeenth century;
E. Indians in East and South Africa in the nineteenth century;
F. English in Zambia, Zimbabwe, South Africa, West Africa, and East Africa in the 19th century;
G. Portuguese in Angola, Mozambique, and Guinea-Bissau in the nineteenth century;
H. Germans in Namibia (formerly South West Africa), Tanganyika (now Tanzania), and Togo in the 19th century;
I. Italians in Libya and northern Ethiopia in the twentieth century; and, the
J. French in North, West, and Central Africa in the nineteenth century.

The list above does not include others–such as the Swiss, Swedish, Russians, Cubans, Japanese, Danes, Chinese, and Greeks–who have migrated to the African continent to live, conduct business, participate in military training or warfare, establish religious missions, conduct research, or diplomatically represent their respective governments. Again, the notion that Africa has been an isolated continent is historically incorrect.

DISCUSSION QUESTIONS

1. How can so many different people be described as "African?"

2. Explain, in your opinion, why Africans were generally more inclined to explore the inland frontier rather than embark upon long sea voyages? Why did they become expert frontiersmen rather than sea-faring navigators? How are these two modes of discovery similar?

3. Describe the two hypotheses relating to the development of the Hominid Family and specifically the development of *Homo sapiens sapiens* and its relationship to *Homo erectus*.

4. Discuss the expansion of Bantu-speaking pastoralists and farmers and the importance of the African Age of Metals or Iron Age.

MATCHING

Select the best answer for each matching pair.

A. East African Rift
B. Eve
C. Africa
D. hominid
E. *Burning Grass*
F. *The Invention of Africa*
G. true desert

___"aprica"; "aphrike"; Afrigs
___*erg*
___"Mitochondrial Mother"
___V. Y. Mudimbe
___lengthy depression
___Cyprian Ekwensi
___Australopithecus Africanus

ESSAY

1. Explain the following statement by Dudley Stamp: "...Africa is essentially the world's problem continent where development is concerned."

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EARLY CHRISTIANITY IN EGYPT AND ETHIOPIA

Dona J. Stewart

GOALS

The student will be able to:

1. describe the earliest penetration and development of Christianity in Africa;
2. recognize the affect of Christianity on the political and spiritual life of Egypt and Axum.

KEY WORDS

deity
monophysite
dogma
monasteries
hieroglyphics
Prester John
Catechetical
liturgy
martyrdom
Trinity
Coptic

LESSON TEXT

Coptic Egypt

Pre-Christian Egypt

Before the coming of Christianity to Egypt, most of the population held the religious beliefs of the Pharaonic period (3200-323 B.C.), or those of the Ptolemaic period (323-30 B.C.), when Egypt was controlled by Greek rulers. These beliefs included ideas similar to Christian ones: the idea of God, a cosmic order (God's creation of earth and life), humility before God, and the concept of asking God's forgiveness for sinful thoughts and deeds. The similarity of these early beliefs with those of Christianity facilitated the spread of Christianity in Egypt. Because Jews had been present in Egypt for nearly a century, Egyptians were also familiar with the scriptural roots of Christianity.

The Introduction of Christianity in Egypt

It is believed that Christianity was first brought to Egypt by Saint Mark or his missionaries, who arrived around 100 A.D. Missionary activities were directed at the Greek population in Alexandria, and Greek was used as the language of the Church at that time in Egypt. Many of the first converts to Christianity were members of the large Jewish minority. Within half a century, Christianity rapidly spread from Alexandria, the location of St. Mark's ministry, throughout Egypt, gaining many converts outside the Jewish population. During this period the Roman Empire interfered very little with religious life in Egypt but was concerned primarily with collecting taxes and overseeing the production of grain for the Empire. Egyptians–Christians or otherwise–disliked Roman domination and the economic hardships it brought to the lower classes. Such economic hardship among the lower classes may have encouraged their conversion to Christianity because it offered the hope of a better life. The Christians, of course, viewed the Romans as pagans.

The Persecution of Christians

During the period 249-251 A.D. under Emperor Decius, the Romans became more involved with the daily life of Egypt. Fearing that the growing Christianity movement might threaten stability, Decius instituted measures to control the growth of Christianity. Egyptians were ordered to practice traditional rituals; those who refused to participate were declared Christians and subsequently tortured. Many of the new Christian converts chose death rather than forsake their faith. The martyrdom of these Christians inspired many others to convert to the new religion. Under the reign of Emperor Diocletian (elected 284 A.D.), who determined that Christians should be eliminated, the persecution of Christians increased. Thousands of Christians were killed during Rome's last attempt to eliminate the Christian community in Egypt. In remembrance of this period, the Coptic calendar, known as the Calendar of Martyrs, begins on August 29, 284 A.D. The Copts were descendents of the ancient Egyptians, most of whom became members of the Monophysite

Church described later. Coptic is an Afro-Asiatic language derived from ancient Egyptian. It is the language used by the clergy during religious services within the Monophysite Church.

Not all Christians were killed by the Romans; many hid their religious beliefs and still others escaped to the desert or to the extensive catacombs along the Nile River. Diocletian's scourge is viewed as the last attempt by Rome to eliminate a movement which became a permanent feature of Egypt.

In 312 A.D. the Roman Emperor Constantine, who reportedly experienced a revelation, converted to Christianity and issued the Edict of Milan which established religious tolerance in the Roman Empire. The future of Christianity was ensured when Emperor Theodosius, who ruled from 375 to 395 A.D., declared Christianity the official religion of the Roman Empire. After the Roman Empire adopted Christianity and set about assimilating Christians into the empire, the spheres of religious and state life became linked in Egypt as well as in Rome. In essence, the church was considered a part of the Empire and the political leader of the Empire became the spiritual leader of the church as well. The Roman emperors increasingly contributed to the development of church dogma.

It was not until the third century A.D. that the Coptic church developed as a separate entity from the Greek Church in Egypt. At this time, the entire New Testament was translated into Coptic, a language which is an adaptation of Egyptian hieroglyphics into the Greek alphabet. It is from this language that the Christian church in Egypt derived its name, the Coptic Church. Its followers are known as Coptic Christians. Before this translation, only the Psalms and a few other writings had been available to Copts in Coptic. The translators of the New Testament also used a more colloquial form of Coptic in the translation, thus making it available to a great many more Egyptians. This translation accelerated the fusion of the Greek church with the indigenous Coptic. By 302-305 A.D., the Bishop of Alexandria controlled both the extensive Coptic and Greek churches.

Coptic Contributions to Christianity

Many ancient temples were converted to monasteries and Egyptian Copts became famous for perfecting monastic life. All Christian monasticism has its origins in Egypt. For example, the famous monasteries of Saint Basil and Saint Benedict followed Egyptian examples. These monasteries became quite famous and attracted many pilgrims. A great number of churches were also built. The Coptic Church made significant contributions to the development of Christianity. The Catechetical School of Alexandria, founded in 200 A.D., became the worldwide center of Christian scholarship. The biographies of Saint Antony and Saint Paul drew popular attention to them, the School, and Christianity.

The Coptic Church Outside Egypt

The Coptic Church extended its influence beyond the borders of Egypt through missionary work. Strong Christian communities appeared south of Egypt. It is believed that Syrians, who were knowledgeable of the Coptic church, carried the religion into the kingdoms of Axum and Nubia, which today are Ethiopia and Sudan. A limited number of converts were made in Asia. Coptic missionaries could even be found as far north as the British Isles.

The Division of Christianity

During the period 200-400 A.D., the Roman, Coptic, and Greek Orthodox Churches disagreed about the nature of Christ as well as other matters of doctrine, liturgy, and ritual. (Protestant churches were not established until the sixteenth century.) The central issue was whether or not Jesus had one nature–divine–or two natures–divine and human. The Egyptian Coptic Christians were "monophysites;" that is, they believed that Christ had one nature, which was wholly divine and that of God. Monophysites in Egypt and Ethiopia believed that Christ appeared to look human, but in reality he was only one divine nature and was God. The Greek Orthodox and Roman Churches maintained that Christ was miraculously both human and divine and, therefore, God and Christ were distinct beings.

In 325 A.D. the Council of Nicea was convened to address this issue. Over 318 bishops and delegates from Egypt, Syria, Asia Minor, Rome, and Greece attended. The Egyptian delegate, Athanasius, eloquently argued that Jesus and God were indeed the same. Out of this conference the Nicene Creed was issued which declared that all Christian Churches must adhere to the idea that God and Jesus are one. However, serious factional disputes continued to occur on this issue and others.

In 451 A.D., the Council of Chalcedon was convened to attempt a reunification of the Christian world. During this conference, the Nicene Creed was altered slightly to allow room for future additions to this creed. Although the change was accepted by the Greek Orthodox Church (Eastern Roman Church) and the Roman Church, the Coptic Church refused to accept the change. The Copts then established their own separate religious leadership and rules. Since that time the Coptic Church has been an independent church, with its capital located, until 1954, in Alexandria.

Islam Comes to Egypt

In 641 A. D., Egypt was conquered by Muslim Arabs. By 700 A.D., the Arab rulers began to demand tribute from the Coptic monks. Coptic Churches were destroyed and religious artifacts burned. The Coptic population became subject to increasingly heavy taxes. The Coptic language was outlawed for everyday use by the Arab rulers. Over the next few centuries the majority of the population slowly converted to Islam. Intermarriage by Muslim conquerors with the Egyptians was the primary means of spreading Islam. It was not until the twentieth century that the Coptic population obtained equal rights with Muslims. After remaining loyal to Muslim rulers for centuries, many Copts now hold posts of honor in the government and are viewed as loyal civil servants.

The Coptic Church Today

Today, Copts, also called Orthodox Egyptian Christians, number about 7 million people in Egypt. The Coptic Church has a membership of about 14 million people worldwide. Although a minority, the Copts run a substantial number of schools, hospitals and social service centers in Egypt. The Coptic language survives only in ritualistic chants; church services are now held in Arabic.

The most important holiday to Copts is Easter. Copts prepare for Easter by fasting for two weeks before Lent and then by observing the Lenten fast. During that time, Copts do not consume meat, eggs, fish, wine, or coffee, and no food at all is eaten between sunrise and sunset. Coptic Christmas is observed on January 7.

The Coptic Church does not allow the worship of saints, but the Virgin Mary and Saint Michael are especially revered. Copts are extremely proud of the biblical significance of their country. There are many sights within Egypt where the Holy Family–Jesus, Mary, and Joseph–are believed to have stayed after fleeing Israel. According to the Bible, when King Solomon heard of the birth of the Messiah, he ordered all male infants to be killed. To save Jesus the Holy Family fled to Egypt.

Christianity in Ethiopia

Pre-Christian Axum

Axum was the name of the capital of a state in the Semien Mountains of present-day Eritrea, just north of Ethiopia. Very little is known of the spiritual beliefs of the inhabitants of Axum prior to the coming of Christianity. Most likely, they believed in a spiritual deity of some sort although the actual deity probably varied from community to community. The people of Axum were familiar with the religion of the Sabeans, who came from southern Arabia. The Sabeans worshipped a divine trinity composed of the moon god, the sun goddess, and the morning star. Greek gods were also known and some were adopted into the traditional religious beliefs. The king was the political, military, and religious leader of the state. He was considered divine in nature and was the link between God and his people.

The Introduction of Christianity

Christianity was introduced to the Axum royal court around 300 A.D. by two Syrian Christians–Frumentius and Aedisius. These two men, who may have been shipwrecked, were welcomed heartily at Axum. Soon after their arrival, the King of Axum died, leaving his wife to rule until their son came of age. The Queen, impressed with the Syrians' Greek education, asked them to help her rule. In this capacity, Frumentius and Aedisius influenced the young prince and converted him to Christianity. When the prince became king, the Syrians left Axum. Frumentius travelled directly to Alexandria and was appointed the first Bishop of Ethiopia.

Christianity in Ethiopia

Archaeological evidence strongly suggests that Christianity was the official religion of Axum by 350 A.D. There appears to have been no royal decree that ordered the population to convert; nevertheless, Christianity spread rapidly throughout Axum. During the fifth and sixth centuries, Axum's Kings promoted missionary activity and popular support of Christianity. Nine monks trained in Egypt dispersed throughout the countryside and converted thousands of pagans to Christianity. They set up monasteries which became centers of learning where scripture was translated from Greek or Coptic into Ge'ez (or Ethiopic), the Semitic language of ancient Ethiopia. Eventually the king granted the Church title to the land where the monasteries were located, thus contributing to the permanence of the new religion.

Doctrine of the Ethiopian Orthodox Church

It is in the examination of the doctrine of the Ethiopian church that the influence of the Egyptian Coptic Church is most apparent. It must be remembered that Frumentius, the first Bishop of Ethiopia, was appointed to his post by the church in Alexandria. In fact, until 1954 the leader of the Church in Ethiopia was always an Egyptian Coptic, who frequently did not speak an Ethiopian language.

Like the Coptic church, the Ethiopian church is monophysite. These churches do not accept that Christ can have two natures–one human and one divine–and have refused to adhere to the Council of Chalcedon, which declared that Christ had two natures.

The Impact of Islam

Around 580 A.D., the Ethiopian church entered into a gradual period of decline. The coming of Islam in the seventh century further overshadowed the church. Islam flowed into Ethiopia from the east and north. Eventually Ethiopia became an island of Christianity surrounded by Islam to the north and east and paganism to the south. As a result, Ethiopia essentially isolated itself from the rest of the world and turned inward. Little Ethiopian history was documented from the seventh to the tenth centuries.

However, knowledge of Ethiopia's Christian kingdom can be found in European folklore between the twelveth and fourteenth centuries. Legend told of a Christian Emperor, Prester John, whose kingdom was in Africa. After the defeat of the Crusades, many hoped that the Christian Emperor could be found to help triumph over Islam. The Portuguese sent expeditions to Ethiopia in search of Prester John, thus ending the isolation of Ethiopia.

Around 1540 A.D., Ethiopia was invaded by the Muslim warrior Ahmad ibn Ghazi (1506-1543), known as Ahmad Gran (the left-handed). During the invasion many of Ethiopia's intellectuals were killed and much of its literary and artistic treasures were lost. This period is marked by instability within the church. Soon after the Muslim invasion, Portuguese missionaries brought Catholicism to Ethiopia. The Portuguese succeeded in converting many people, including Emperor Susenyos, but the masses remained loyal to the Ethiopian Church. Finally, under the rule of Emperor Fasilidas (1632-1667), the Ethiopian Church again became the religion of the state. From this period until the present day, the Ethiopian Church has remained a stable and national institution in Ethiopia, although it came under considerable pressure after 1974 with the replacement of the monarchy by a military socialist government headed by Lt.-Col. Mengistu Haile Marriam, who fled Ethiopia in May 1991.

The Ethiopian Church Today

Today nearly 40 percent of Ethiopia's population of over 50 million people belong to the Ethiopian Church. The doctrine and practices of the Church have remained unchanged since about 500 A.D. Since 1954, however, the Abuna (head of the Ethiopian Church) has been an Ethiopian rather than an Egyptian or other Coptic appointed by the Coptic Church of Alexandria. No longer an island of Christianity, the Ethiopian Church has become an active member of the worldwide Christian community and is a member of the World Council of Churches. Although the socialist military government of Ethiopia expropriated much of its property, the Ethiopian Church remains a viable and widely supported institution.

DISCUSSION QUESTIONS

1. Why did the Romans initially oppose Christianity and then later adopt it?
2. What are the similarities and differences between the development of Christianity in Ethiopia and Egypt?

SAMPLE TEST

MATCHING

_____Alexandria
_____hieroglyphics
_____Catechetical School of Alexandria
_____Axum
_____Frumentius and Aedisius
_____St. Basil

A. world center of Christian scholarship
B. Ancient Ethiopian capital
C. Sudan
D. letters used in Coptic language
E. center of Coptic Church
F. ancient Egyptian script
G. brought Christianity to Axum
H. practiced monastic life

TRUE OR FALSE

1._____In Pre-Christian Egypt most Egyptians were Muslim.

2._____The use of colloquial Coptic as the language of the Church made it more difficult for common people to convert.

3._____The Nicene Creed established that Christ had one nature.

4._____The Church did not have the support of the King in Axum.

SHORT ANSWER

1. The Coptic Calendar is known as the "Calendar of ________" to commemorate _____
2. The primary means of spreading Islam in Egypt was ____________.
3. ______________churches, like the Ethiopian and Coptic, do not accept that Christ can have two natures.
4. The leader of a mythical Christian Kingdom was _______________.

ESSAYS

1. What factors helped facilitate the spread of Christianity in Egypt and Ethiopia?
2. What was the impact of Islam on Christianity in Ethiopia and Egypt?

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ISLAM

Dona J. Stewart
and
Robert E. Hamilton

GOALS

The student will be able to :

1. discuss the origins of the Islamic religion and the role of Muhammad in its formation;
2. understand the major tenents and practices of Islam;
3. identify two major divisions within Islam and the reason for these divisions;
4. understand the close relationship between Islam and all other facets of life, including political life;
5. locate the areas of greatest Islamic penetration in Africa.

KEY WORDS

Allah
Mecca (Makkah)
Shiite
hadith
Medina
Sunni
imam* (imaam)
monotheism
sura
Islam*(Islaam)
mosque
jihad* (jihaad)
Muhammad
Kaaba
Ramadan*
Koran
sharia

* *Although Islam has traditionally been spelled "Islam," it is more accurate to spell it "Islaam" because it is pronounced with a double long "a." Likewise, "imam" should be pronounced as "imaam," "jihad" as "jihaad," and "Ramadan" should read "Ramadaan."*

LESSON TEXT

Origins of Islam

Worldwide over one billion people are followers of Islam, a religion whose name in Arabic means "to submit" to the will of "Allah," an Arabic word meaning God. Islam plays an important role in Africa (population 500 million), where 250 million people are Muslims, the people who practice Islam. The Muslim population of Africa is depicted in the map on page 32.

Islam began around 610 A.D. in Arabia, which today is called Saudi Arabia. At that time Arabia was populated largely by nomadic herdsmen who held traditional religious beliefs. For example, some groups believed that nature is populated by spirits which inhabit its visible (trees, rocks) and invisible (wind) parts. Small numbers of Christians and Jews also could be found in Saudi Arabia. The "prophet" of Islam, Muhammad (b. 570 d. 632 A.D.), was born in the city of Mecca. Very little is known about his early life. It was not until he was 40 years old that Muhammad said he began to hear the word of God.

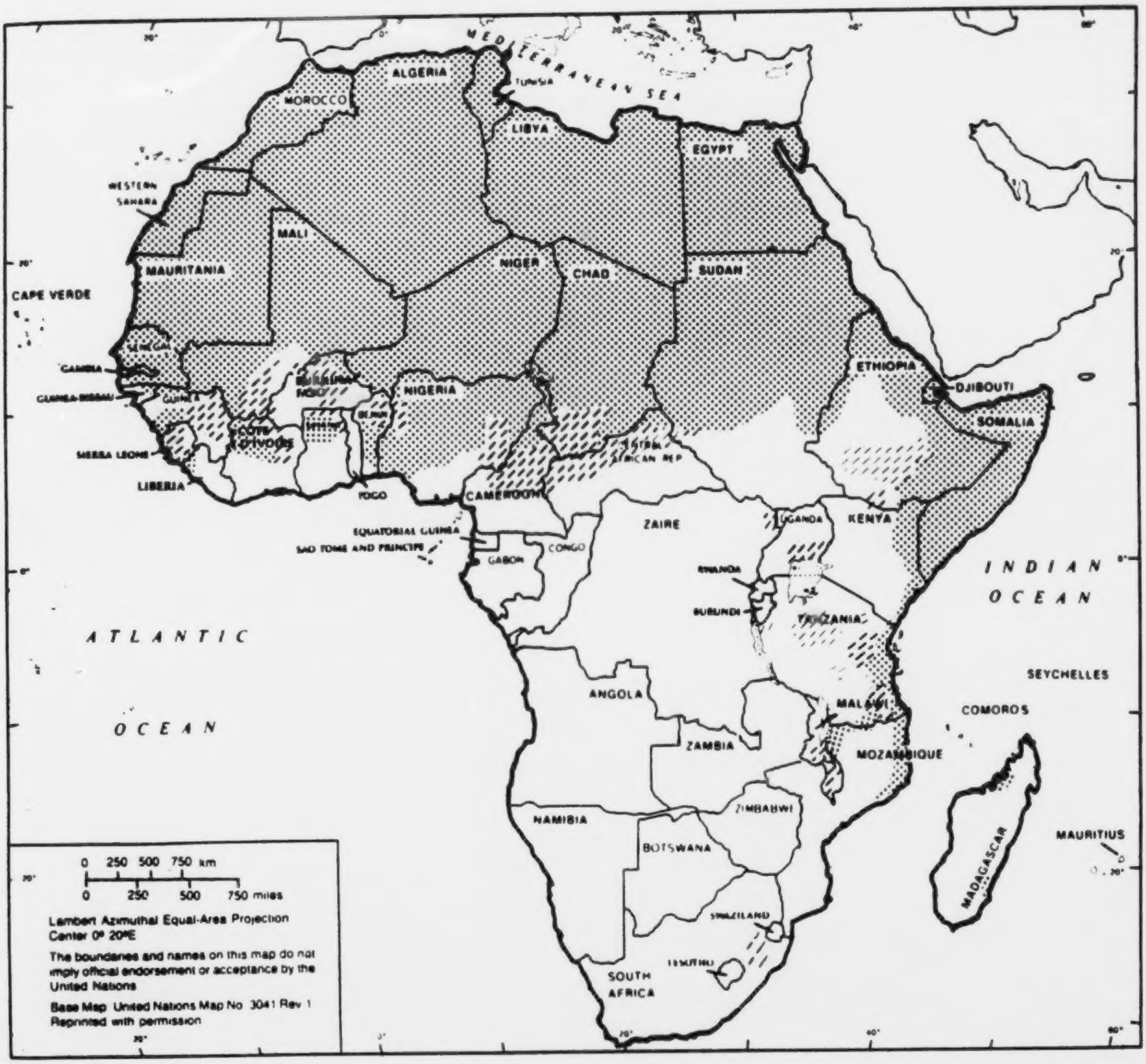
Islam is a monotheistic religion, one which is characterized by the belief in one all-powerful God. Muslims state that there is no God but God and Muhammad is his messenger. Muslims believe that God communicated directly to Muhammad. The word of God, which was revealed to Muhammad over a 20-year period, became the Muslim holy book, the Koran (or Qur'an).

Literally translated, "Koran" means recitation. The Koran is composed of 114 chapters, or *sura*. In addition to the Koran, the example of Muhammad's daily life and sayings (the *hadith*) have been collected and are also important to Muslims. Learned scholars, *ulamaa*, who have studied the Koran in depth, advise people on the meaning of the Koran and Muslim traditions (*sunnah*).

When Muhammad first began to preach, he had little effect on Meccan society because of the strength of the traditional religions. Also, his message was not perceived as being very different from Christianity and Judaism, which had been practiced for a much longer time. In fact, Muslims

Islam in Africa

(Generalized Boundaries)


MEDITERRANEAN SEA
ALGERIA
TUNISIA
MOROCCO
LIBYA
EGYPT
WESTERN SAHARA
MALI
MAURITANIA
NIGER
CHAD
SUDAN
CAPE VERDE
GAMBIA
GUINEA-BISSAU
GUINEA
SIERRA LEONE
LIBERIA
COTE D'IVOIRE
BURKINA FASO
GHANA
TOGO
BENIN
NIGERIA
CAMEROON
CENTRAL AFRICAN REP
ETHIOPIA
DJIBOUTI
SOMALIA
EQUATORIAL GUINEA
SAO TOME AND PRINCIPE
GABON
CONGO
ZAIRE
UGANDA
KENYA
RWANDA
BURUNDI
TANZANIA
INDIAN OCEAN
ATLANTIC OCEAN
SEYCHELLES
COMOROS
ANGOLA
MALAWI
ZAMBIA
MOZAMBIQUE
MADAGASCAR
MAURITIUS
NAMIBIA
ZIMBABWE
BOTSWANA
SWAZILAND
LESOTHO
SOUTH AFRICA
0 250 500 750 km
0 250 500 750 miles
Lambert Azimuthal Equal-Area Projection
Center 0° 20°E
The boundaries and names on this map do not imply official endorsement or acceptance by the United Nations
Base Map United Nations Map No 3041 Rev 1
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▩ **Predominantly Muslim**

▨ **Significant Muslim minority**

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view the Old Testament and New Testament of the Bible, in their original forms, as the revelations of God. Unlike Christianity, however, Islam does not accept the divine nature of Jesus Christ. Jesus, like Moses and other Biblical prophets, is viewed as one of a series of God's messengers. Muhammad is the last of God's prophets and, therefore, as the latest messenger of God and God's will, fulfills previous messages. Muslims refer to him as "the seal of the prophets."

Although Islam received little notice at first, once Muhammad began to challenge the traditional Arab religion of goddesses and spirits, great opposition arose. By attacking traditional beliefs, Muhammad was challenging the political authority of the Meccan ruling class and priests. As more people converted to Islam, the persecution of Muhammad and his followers grew. Finally, in 622 A.D., Muhammad and his followers migrated to the city of Yathrib (now called Medina). The emigration to Medina was known as the *hijra* or *hegira*, and the year 622 A.D. marks the first year of the Muslim calendar.

The Practice of Islam

Islam permeates every aspect of a Mulsim's life. There is no separation between "secular" and "religious" activities. Five acts, the "five pillars of Islam," are central to the religion.

The first pillar of Islam is the statement of faith: there is no God but God, and Muhammad is his messenger. The second pillar requires all Muslims to pray daily. On Fridays, Muslims perform their noon prayer in congregation. Congregational and individual prayers are performed in mosques, the places of religious worship and gathering in Islam. This set of formal prayers is undertaken facing the site of the Kaaba in Mecca. The Kaaba is the most sacred place for Muslims. Before Islam, the Kaaba, a huge black cube, was a shrine for traditional religious ceremonies. The third pillar of Islam is the fast of Ramadan. This fast commemorates the month during which God revealed Himself to Muhammad. During this month of self-discipline, Muslims do not eat or drink from dawn to sunset. *Zakaah*, act of sharing, is the fourth pillar of Islam. Charitable giving is part of zakaah. The final pillar of Islam is the *hadj* (also, *hajj*), a pilgrimage to the holy city of Mecca at least once, if affordable, during a Muslim's lifetime. At Mecca, pilgrims circle the Kaaba seven times and perform many other rituals. In addition to these five pillars of faith, Islam encompasses many other moral and spiritual observances.

The Spread of Islam

After Muhammad's death, Muslim rule spread rapidly through the area which today we call the Middle East. Islam was spread largely through missionary work and trade. By 750 A.D., the Arabs had conquered much of North Africa, Spain, Turkey, and Northern India. They ruled an empire then containing over 80 million people.

From the period 750 to 1000 A.D., Islamic society grew and developed. Through the use of military force and a highly efficient bureaucracy, the Muslims were able to maintain stability within their empire. Many scientific and cultural achievements—including noteworthy contributions in algebra, trigonometry, and geometry—were made. At a time when Europeans believed the earth to be flat, Muslim scholars contended that the earth was round and measured 20,000 miles in circumference, only 4,000 miles short of the actual distance. Arabic medicine was highly sophisticated: measles and smallpox were diagnosed and anesthesia was developed 1,000 years earlier than in Europe. The great Islamic philosopher al-Farabi made substantial contributions to the role of metaphysics, ethics, and politics in Islamic society. Ibn Sina and Ibn Rushd, known in the west as Avicenna and Averroes, made significant contributions to philosphy, medicine, and natural science.

The Spread of Islam to Africa

There were four phases to the penetration of Islam into Africa. The first phase was the rise of the Arab Empire in North Africa from 750 to 1000 A.D. Second, Islamic expansion became closely tied to trade and followed established trade routes. Nomadic herders travelled south and west–across the Sahara–to trade with West African states such as Ghana. In states such as Mali, Songhay, and Bornu, Islam was adopted largely by the literate and bureaucratic classes. Initially considered an upper-class religion, Islam initially had little impact on farmers or pastoralists.

Third, beginning in 1750 A.D., the *jihad*, or holy war, began to be used extensively in Africa by militant Islamic leaders who wanted to establish theocratic states in which religious leaders would also control political power and the government. Many state leaders in the region called the *bilad es-sudan* (land of the blacks) converted their states to Islamic theocracies, based upon the Koran and Islamic law, to avoid attack by Arabs. Islam ceased to be an upper-class religion and became the focus of life in the community. Islamic law (*sharia*) was also widely adopted.

The colonial period marks the fourth phase of penetration. New trade routes, more effective communication, and the concentration of people in towns contributed to the spread of Islam. Moreover, colonialism caused the breakdown of traditional African social organizations and beliefs, creating a situation in which Africans were more likely to accept a new religion.

Groups in Islam

Among the issues that have caused differences of opinion among Muslims was the disagreement over the nature of authority after Muhammad's death in 632 A.D. The Shiites insisted that the leader of Islam must be a descendant of Muhammad. Shiites supported the leadership of Muhammad's son-in-law, Ali, and his descendants through Fatima, Muhammad's daughter and Ali's wife. They believe that God has chosen a series of *imams*, or religious leaders, to lead the community both spiritually and politically. Shiite Muslims can be found largely in Iran, Iraq, along the western bank of the Persian Gulf, and in South Asia.

Sunni Muslims, however, argued that the leader of the Muslim community (*ummah*) need not be a direct descendant but rather an individual capable of upholding Islamic values.

Islamic Law and Society

There are currently over fifty nation states with predominantly Muslim populations. During the past few hundred years, a separation of religious and secular affairs has evolved in Western states. Institutions such as parliaments and executive offices have been formed to guide Western states in the place of religious leaders. In the Islamic world, many of the nation states are recently independent and much younger than Western states. Consequently, there has been little time for institutions to develop to replace or augment the religious ties which have bound the community together. Currently, the Islamic states are struggling with this issue of how and to what degree Islam will be institutionalized in their governments. In the absence of stable institutions, strong, charismatic leaders, such as Gamal Abdul Nasser, the first president of Egypt, have tended to dominate political and religious life in these countries.

As institutions develop, the role of Islam in society will have to be determined by each country. That role will naturally depend, in part, on the size of the Muslim population. Within Africa, Egypt, Sudan, Morocco, Senegal, Niger, Algeria, Libya, and Tunisia are all predominantly Islamic states located on the African continent. Several other states–Mali, Nigeria, Kenya, and Tanzania–have sizeable Mulsim populations.

Also, Muslim states are grappling with the role of Islamic law in society. Islamic law (*sharia*) derives from the Koran and expresses, for Muslims, the divine will of Allah. This law dictates the ways in which Muslims must act toward one another and toward outsiders, and it describes how various situations should be handled in daily life. Much of the sharia has been encoded in civil law in Muslim countries. In the more secular Islamic states, only parts of sharia may be observed. The most extreme union of Islam and the state can be seen in Saudia Arabia, where the Koran has been adopted as the definitive law in that country. However, like the Islamic religion, there are many different schools of Islamic law which offer varying interpretations of sharia.

Contemporary Islam in Africa

In many ways the development of Islam in Africa has led to the evolution of specifically African forms of Muslim culture. Many traditional African beliefs have been incorporated into the practice of Islam, giving Islam a unique, syncretic character within the continent. For example, many African Muslims still honor traditional spirits or gods in addition to following Allah. Traditional ceremonies that celebrate coming of age are often still observed and, in many cases, ancestor reverence, which is not a part of Islam, is still practiced. Yet, one must be careful not to generalize about African Muslims. There are over 250 million Muslims in Africa, and Islam is observed with many different variations.

DISCUSSION QUESTIONS

1. How does Islam differ from Christianity and Judaism?
2. Are there any similarities between the ways in which a Muslim worships and the ways in which Christians and Jews do?
3. Why is it important for people in the United States to study and understand Islam?

SAMPLE TEST

MATCHING

A. hadith
B. Koran
C. zakaah
D. Medina
E. sura
F. Mecca
G. Kaaba
H. sharia

_____ holiest Muslim shrine
_____ city where Muhammad received the Koran
_____ chapter in Muslim holy book
_____ Sacred Muslim book
_____ the sayings and practices of Muhammad
_____ city to where Muhammad fled in 622 A.D.
_____ charitable deeds
_____ Islamic law

TRUE OR FALSE

1.____ Islam is a much older religion than Christianity.
2.____ Islam is polytheistic with many gods.
3.____ Followers of Islam are known as Muslims.

SHORT ANSWER

1. On Friday, Muslims pray in a ___________.
2.____ __________ and_________________ were the most important factors in bringing Islam to Africa.
3. What does the word "Islam" mean in Arabic?
4. The two major groups within Islam are _____________ and _________________.

ESSAY

What are the five pillars of Islam?

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THE SAHARAN CARAVAN TRADE

George Burson

GOALS

The student will be able to :

1. list five items involved in the trans-Sarahan trade;
2. provide significant dates and events which were a part of the trans-Sarahan trade from the fourth to the sixteenth centuries;
3. describe the relationship between and among the trans-Saharan trade, the expansion of Islam, and West African state formation.

KEY WORDS

Berbers
kola nuts
Sahara
caravan
Maghrib
sahel
Islam
oases
Sudan

LESSON TEXT

Early European Contact

Europe had a long history of contact with Sub-Saharan Africa through the trans-Saharan caravan trade. The trans-Saharan trade began in the third or fourth century A.D. when the Berbers of the Maghrib (Arabic: West; refers to Tunisia, Algeria, and Morocco) began using the Bactrian camel, introduced from Saudi Arabia and bred specifically for the trans-Saharan trade, to transverse the 1,500 miles that separate the two edges of the desert. Without permanent roads, and because of the shifting nature of the sand itself, the desert crossing required remarkable preparation, skill, training, and endurance.

The Sahara is one of the driest places on earth. Crossing it requires a thorough knowledge of the desert—one must know where the reliable wells and oases are located—and, prior to the development of the railroad, an animal that can carry large payloads long distances without consuming much water. The camel was the only animal that met that requirement. It could carry more than 700 pounds of merchandise, people, or goods and travel 7-10 days using the water stored in its hump. Its introduction into the Maghrib late in the first century provided the Berbers with the transportation necessary to conduct the trans-Saharan trade.

Even with the camel, however, the journey across the Sahara was expensive and fraught with risks. A sandstorm or a guide's miscalculation could cause a caravan to lose its way; wells could dry up. Taxes and tribute had to be paid to the peoples along the caravan route and at either end of the journey. Guides, camels, and drivers had to be procured and paid. Depots had to be set-up at the oases along the way. Trade goods had to be purchased and sold. Since it took from 70 to 90 days to cross the Sahara by camel, a caravan participant could expect to be gone from home for at least five or six months.

The Rich Rewards of Trade

From the above description, it is obvious that the economic motivation for the risky, difficult, and expensive trans-Saharan trade had to be significant, and, indeed, it was. Gold and slaves were the motivating factors for the trans-Saharan trade. Other goods (ivory, ostrich plumes, kola nuts, spices) were imported from the area south of the desert, which the Arabs called *bilad es sudan*, "the land of the blacks." But these were insignificant when compared to the gold and slave trade. Ivory, for example, could be procured more efficiently from eastern Africa.

Until the mid-nineteenth century and the exploitation of the American goldfields, the sudan was the paramount source of gold both for the Muslim world and for Europe. Estimates suggest that at the peak of the trans-Sahara gold trade, over a ton of gold reached the Mediterranean annually from West Africa, principally from mines located in the Bambuk-Buré region of modern Guinea.

Between 650 and 1600 A.D., about two million slaves were also exported north across the Sahara. These were individuals who, in some instances, had been captured during warfare between sudanic empires, states, and smaller political units. In other cases, slaves were political exiles or criminals who were sold because their labor or special skills they had acquired had market value.

In return for the Sudanese gold and slaves, the Berbers and, later, Arab traders, transported the goods of the Mediterranean and European world south. Many of the items transported south across the desert were luxuries—books, paper, horses, tea, coffee, sugar, spices, jewelry, perfumes, needles, scissors, and guns and ammunition. These commodities had a high value compared to their weight in order to maximize profit.

State Formation in West Africa

The trans-Saharan trade helped lead to the creation of West African states (see accompanying map) such as Ghana, Mali, Songhay, and Kanem-Bornu. From the eighth to the sixteenth centuries, these states progressively moved from the west to the east. The power of these states rested on controlling the *sahel* (Arabic: literally, "coast" and refers to the littoral between the sea or ocean and the mountains or forest; treating the desert figuratively as an "ocean of sand," the sahel is the region between the desert and the savannah or plains). The sahel was the zone of transfer for the products which originated in the coastal region and the desert. To control the sahel was to control trade. In addition, controlling this area gave the rulers control of the salt-producing areas. Salt was a valuable commodity and a source of income in its own right.

The trans-Saharan trade was one reason that most West African leaders converted to Islam. Conversion gave them numerous economic advantages. Prior to the conversion of the black leaders, Islamic religious authorities had issued an edict that trading with "the land of the Sudan is reprehensible." After the conversion, this injunction no longer applied. Western African leaders took other actions to encourage the trans-Saharan trade. They ensured the safety and security of the traders and merchants traveling and living in their midst. They guaranteed Muslims freedom of worship, and, most importantly, they provided security and maintenance of the trade routes. The trade that began with the rise of European seaborne trade, led to a decline of these trading states. Early West African states and trans-Saharan trade routes are shown in the map on page 39.

Trade with Europe

Europeans, especially those in the Mediterranean basin, knew of the West African gold fields and were eager to exploit them. Portugal was the first nation to take advantage of the explosion in European maritime technology. By 1500, the Portuguese had regular trade relations with the West African coast. Other European nations soon followed.

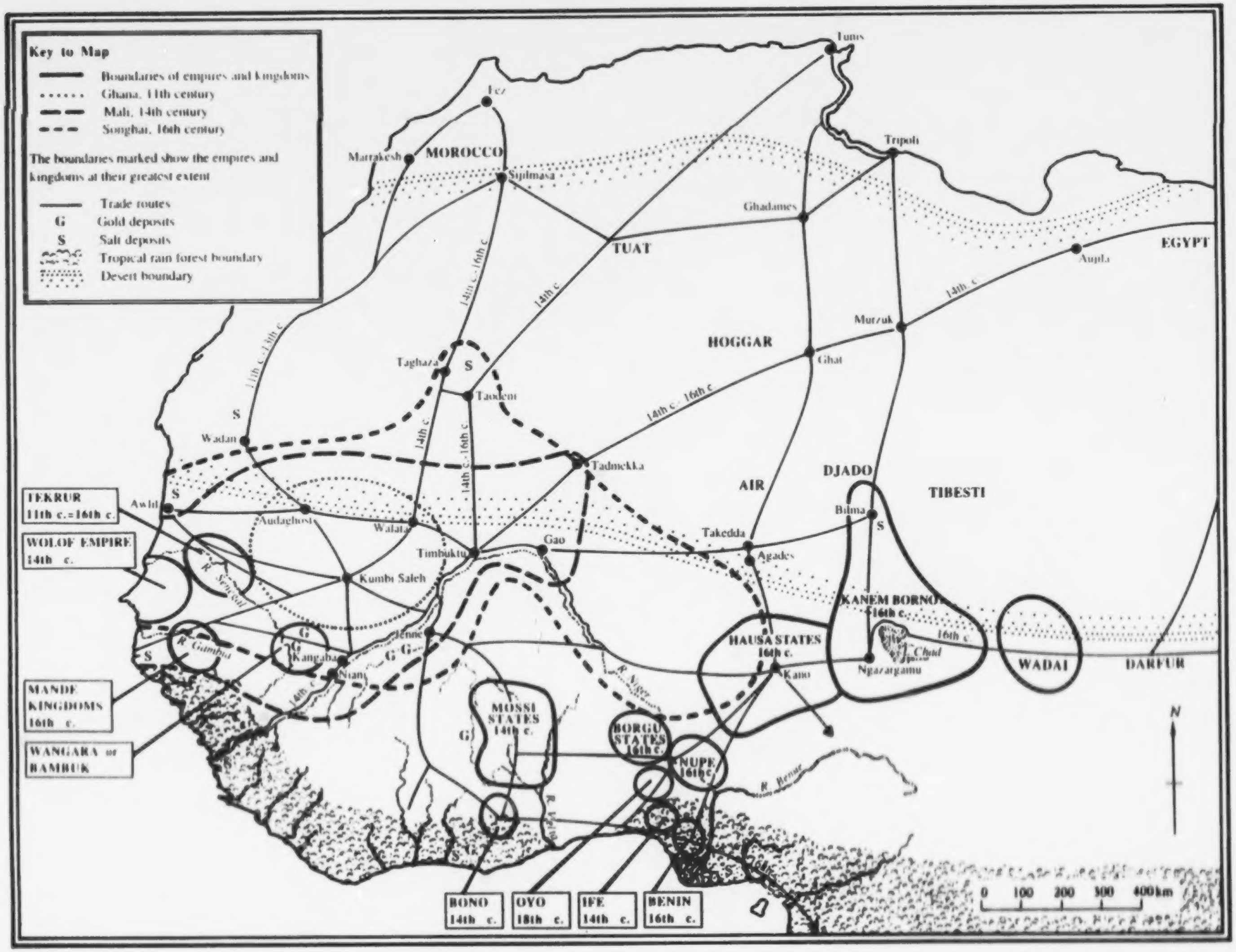
While the south Atlantic trade diminished the trans-Saharan trade, it did not destroy it. By 1700, Europeans were exporting 1.5 million ounces of gold annually by ship, against 500,000 ounces moving overland by caravan. It was not until the twentieth century, with the advent of colonial railways, that it became cheaper to reach the sudan from the coast rather than across the Sahara. The early trade between Europe and West Africa by sea led to the construction of new markets and the coastal forts lised in the map on page 40.

Impact of Trade

The geography of Africa made travel and communication extremely difficult south of the Saharan-sahelian trade routes. Thus, general development varied greatly from region to region. In East Africa, along the coast, as early as the second century B.C., trade between India and Africa was taking place. Beginning in the ninth century A.D., trade with the Middle East took on increasing importance and a rich culture and society based upon this trade developed along the East African coast. The Swahili language of today resulted from the coastal contact of African Bantu-language speakers and Arabic.

The arrival of the Portuguese at the end of the fifteenth century destroyed much of this culture. In 1652, the Dutch established a "refreshment station" at the tip of South Africa that would later grow into the white-dominated state that exists today.

West Africa to About 1600



Key to Map
Boundaries of empires and kingdoms
Ghana, 11th century
Mali, 14th century
Songhai, 16th century
The boundaries marked show the empires and kingdoms at their greatest extent
Trade routes
G Gold deposits
S Salt deposits
Tropical rain forest boundary
Desert boundary
Tunis
Fez
Marrakesh
MOROCCO
Sijilmasa
Tripoli
Ghadames
TUAT
EGYPT
Aujila
Murzuk
HOGGAR
Ghat
Taghaza
Taodeni
Wadan
Tadmekka
AIR
DJADO
TIBESTI
Bilma
TEKRUR 11th c.–16th c.
Awlil
Audaghost
Walata
WOLOF EMPIRE 14th c.
Timbuktu
Gao
Takedda
Agades
Kumbi Saleh
R. Senegal
R. Gambia
Kangaba
Niani
Jenne
KANEM BORNO 16th c.
HAUSA STATES 16th c.
Kano
Ngazargamu
Chad
WADAI
DARFUR
MANDE KINGDOMS 16th c.
WANGARA or BAMBUK
MOSSI STATES 14th c.
BORGU STATES 16th c.
NUPE 16th c.
R. Niger
R. Benue
R. Volta
BONO 14th c.
OYO 18th c.
IFE 14th c.
BENIN 16th c.
11th c.–14th c.
14th c.–16th c.
14th c.
16th c.
N
0 100 200 300 400 km

Source: M. Kwamena-Poh, J. Tosh, R. Waller, and M. Tidy, *African History in Maps.* Burnt Mill, England: Longman Group UK Limited, 1982.

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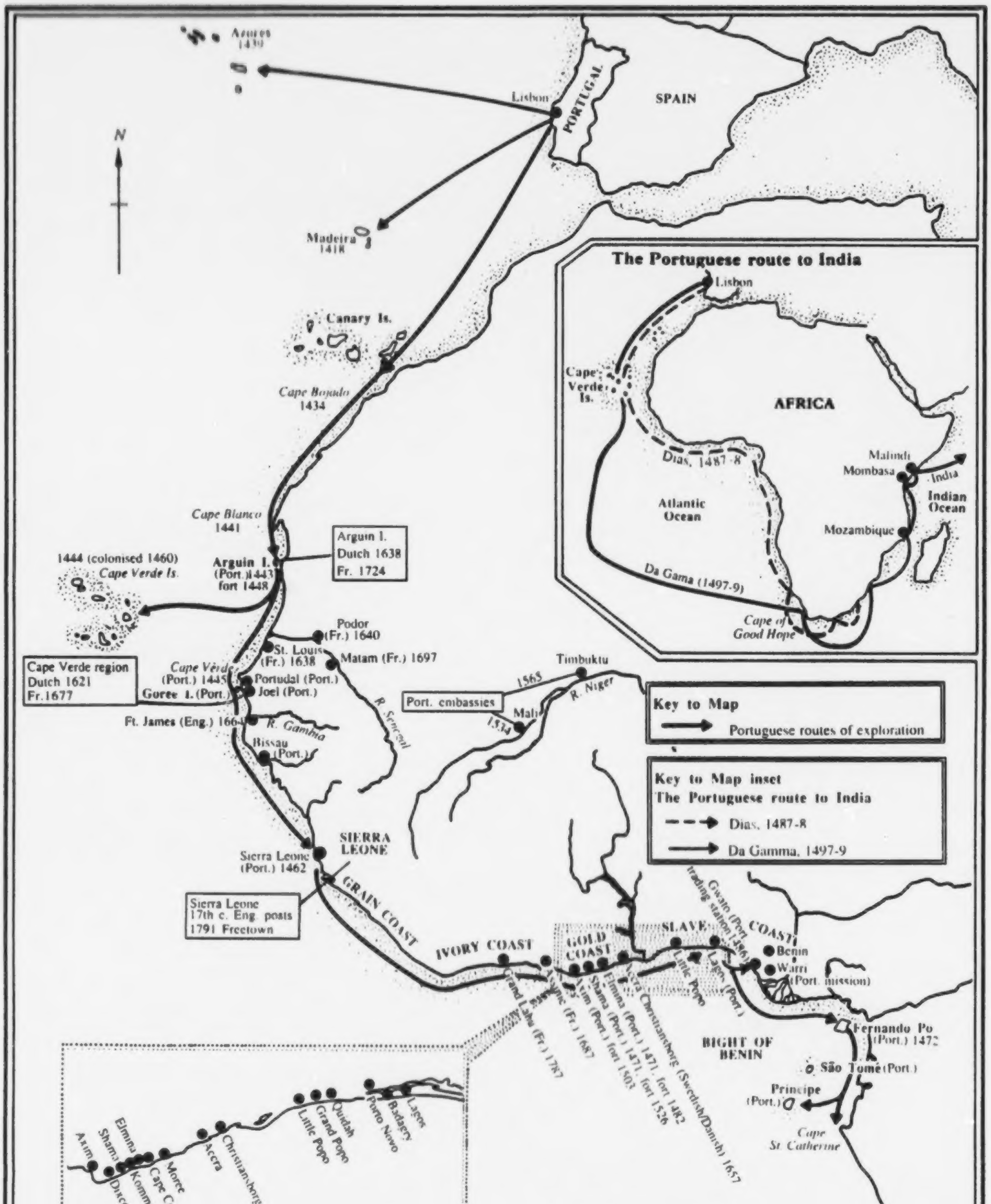
First European Contacts with West Africa, c. 1450 to c. 1800


Azores 1439
Lisbon
PORTUGAL
SPAIN
N
Madeira 1418
Canary Is.
Cape Bojado 1434
Cape Blanco 1441
Arguin I. Dutch 1638 Fr. 1724
Arguin I. (Port.) 1443 fort 1448
1444 (colonised 1460) Cape Verde Is.
Cape Verde region Dutch 1621 Fr. 1677
Podor (Fr.) 1640
St. Louis (Fr.) 1638
Matam (Fr.) 1697
Cape Verde (Port.) 1445
Portudal (Port.)
Joel (Port.)
Goree I. (Port.)
Ft. James (Eng.) 1664
R. Gambia
R. Senegal
Bissau (Port.)
Port. embassies
1565
1534
Timbuktu
Mali
R. Niger
SIERRA LEONE
Sierra Leone (Port.) 1462
Sierra Leone 17th c. Eng. posts 1791 Freetown
GRAIN COAST
IVORY COAST
GOLD COAST
SLAVE COAST
Grand Lahu (Fr.) 1787
Assinie (Fr.) 1687
Axim (Port.)
Shama (Port.) fort 1503
Elmina (Port.) 1471, fort 1482
Accra Christiansborg (Swedish/Danish) 1657
Little Popo
Lagos (Port.)
Gwato (Port. trading station) 1486
Benin
Warri (Port. mission)
BIGHT OF BENIN
Fernando Po (Port.) 1472
São Tomé (Port.)
Principe (Port.)
Cape St. Catherine
Axim
Shama
Elmina
Kommenda
Discove
Cape Coast
Moree
Accra
Christiansborg
Little Popo
Grand Popo
Quidah
Porto Novo
Badagry
Lagos
0 200 400 600 800 km
Key to Map
Portuguese routes of exploration
Key to Map inset
The Portuguese route to India
Dias, 1487-8
Da Gamma, 1497-9
The Portuguese route to India
Lisbon
Cape Verde Is.
AFRICA
Dias, 1487-8
Atlantic Ocean
Da Gama (1497-9)
Cape of Good Hope
Malindi
Mombasa
India
Indian Ocean
Mozambique

Source: M. Kwamena-Poh, J. Tosh, R. Waller, and M. Tidy, *African History in Maps.* Burnt Mill, England: Longman Group UK Limited, 1982.

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DISCUSSION QUESTIONS

1. What were the major incentives leading to the development of the trans-Saharan trade?

2. How did Africa's geography contribute to and work against long-distance trade?

MATCHING

1. Which of the following products was NOT a major product transported in the trans-Saharan caravan trade ______.

   a. gold
   b. slaves
   c. luxury goods
   d. iron

2. Most of the leaders of West African kingdoms accepted Islam because _____

   A. it gave them an advantage in trading with North Africa.

   B. it gave them an advantage in trading with ethnic groups to the south.

   C. they were profoundly religious.

   D. their people demanded Muslim rulers.

3. The Saharan caravan trade remained active until _____

   A. the sixteenth century when European shipping destroyed the economic basis for trade.

   B. the seventeenth century when the gold fields of West Africa ran out of gold.

   C. the nineteenth century with the abolishment of the slave trade.

   D. the twentieth century when the Europeans built railroads from the coast.

SHORT ANSWER

1. To maximize profits traders transported goods with a high_______________ ratio.

2. The decline of West African trading states is attributed to the rise of_________________ .

3. The first European nation to have regular trade relations with West African states was

__________________________.

ESSAY

Discuss the major factors contributing to the rise and decline of the Saharan caravan trade.

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AFRICAN DIASPORA

Walter F. Urbanek

GOALS

The student will be able to:

1. understand that when fifteenth century European explorers reached the shores of West Africa, they encountered people living in highly developed and complex civilizations;
2. discuss the long-distance trade systems that existed in Africa;
3. identify the wealth, power, and achievements of the sudanic states;
4. discuss why Africans were the labor choice for the production of sugar in the New World;
5. discuss the link between the African Rice Coast and the production of rice in South Carolina and Georgia;
6. discuss the horrors of the Middle Passage; and
7. discuss the Gullah and why they were able to retain part of their African heritage.

KEY WORDS

Sugar Revolution
Ghana
plantation
Mali
labor intensive
Timbuktu
Abu Bakri II
Mansa Musa
Bunce Island
Ibn Battuta
Gullah
Songhai
Askia Mohammed

LESSON TEXT

African Trade

Slavery has been a part of African life for several thousand years. African slavery was more political and social than economic. It was not as cruel and dehumanizing as the system that existed in the New World. The main purpose of African slavery was to increase the size of one's group for prestige and military power. Slaves—who may have been members of defeated armies, social outcasts, criminals, or political dissidents—had basic rights, could earn their freedom, could marry, had their own plots of land, could rise to positions of power within the group, and were generally free from punishment. The children of slaves who married free African men and women were generally considered free and a full member of society. For example, in the kingdom of Asante (located in present-day Ghana), one could not talk about another person's history. An individual who talked about another person's ancestors or relatives as "slaves" could be heavily fined by Asante judges or even the Asantehene (King of Asante), the court of last resort.

Trade introduced new beliefs, technology, foods, and ideas to Africa. As a result, new wealth, firearms, and Islam created new political relationships which resulted in the formation of new states and empires. By the middle of the eighteenth century, many African nations were drawn into the trade network, as slaves became Africa's leading export, although gold, ivory, palm oil, pepper, and hides remained items of trade. As the demand for slaves increased, wars became more frequent. Attacking the villages of smaller, different, and perhaps distant ethnic groups became the major method Africans used to capture those who became slaves. War captives, criminals, political prisoners, debtors, and African slaves were sold or traded for manufactured goods and rum. Muskets and ammunition rapidly became a valuable trade item because African states used them to defeat neighbors, and to defend themselves against invaders and other slave raiders. The vicious cycle of guns-slaves-protection reached its zenith in the 1700s. Historians believe that during the eighteenth century, about 80,000 Africans were sold annually as slaves.

As the caravans travelled across the Sahara, the traders began carrying cargoes of black workers. Since the mid-seventh century, African slaves had been sold to the people of southern Europe and the Middle East. The Romans purchased Africans to row their galleys, just as they and other Mediterranean people also purchased slaves from the area of eastern Europe and the Levant (the eastern end of the Mediterranean Sea).

There also was a demand for black domestic servants and mine workers. The demand for human labor increased when the Sugar Revolution reached the islands of the Mediterranean and southern Europe. From the seventh to the end of the nineteenth century, approximately 7.5 million slaves were sold as part of the trans-Saharan system. Millions of additional slaves were captured in the interior and transported to the east coast of Africa. From eastern ports, these slaves were shipped to Arabia, India, and islands in the Indian Ocean. As the Arab population increased in Africa, its demand for African slaves soared.

The Sudanic States

Long before the Portuguese, Dutch, Danes, British, and French reached the shores of West Africa, Africans had created large, well-organized political empires. The power of these states was based on wealth accumulated from world trade. These empires contained fabulous cities where tall stone buildings were centers of trade and education. Dutch traders returning to Amsterdam told tales about the intelligent and hospitable people they encountered, the beauty of the cities, and the skills and wealth of the African people. Craftsmen and artisans in cities like Timbuktu, Jenne, Gao, Lagos, and Kilwa produced artifacts that one can observe in museums throughout Europe today. People from Asia and Europe were attracted to these cities to study at such institutions of higher learning as the University of Sankore in Timbuktu. At Sankore, students studied medicine, law, agriculture, and military science. When the Europeans arrived, they met Africans who were members of highly developed, complex, and skilled societies.

The Ghanaian empire developed in the western Sudan about the eighth century and lasted until the thirteenth century. At its peak, the boundary of the state encompassed parts of modern Mauritania, Mali, Senegal, Gambia, and Guinea.

Ghana, the "Land of Gold," reached its peak in the eleventh century. Rich deposits of gold were mined in an area south of Ghana. The miners exchanged their gold for goods brought to them by the traders of Ghana. This allowed the Ghanaians to export the precious metal to North Africa and the Middle East. As trade increased, they established commercial contacts with Spain and Portugal. Because Ghana was located on the edge of the Sahara, known as the *sahel* (Arabic: coast; the land south of the Sahara) they were able to dominate the trans-Saharan trade in gold and salt. The government of Ghana accumulated wealth by taxing and exacting tolls from the caravans which traveled through their territory. The wealth was used to train and equip an army of 200,000 (of which 40,000 were bowmen), maintain a magnificent court at Kumbi, and for distribution to the populace so that it would remain loyal to the divine King. Law and order was maintained by cavalry units which could be dispatched quickly to problem areas.

Mali succeeded Ghana and reached its peak from 1200 to 1400 A.D. Although not a sahelian state, it was able to control the gold and salt trade by controlling the gold fields of Bambuk and Bure' in northern Guinea, and the salt fields of the Gambia Valley, where salt was extracted from sea water. Wealth from agriculture, gold mining, and trade allowed the Malians to build an efficient empire where producers and traders could conduct business safely and freely.

The rise of the Malian Empire played a major role in the southward expansion of Islam. In the eleventh century, the rulers of Mali were converted to Islam. The Moroccan traveller and geographer Ibn Battuta described Mali as a typical Muslim nation where justice and security were highly valued by traders and citizens.

The administrative center of the Malian empire was Timbuktu. It became one of the richest cities of Africa, renowned for trade, religion, and scholarship. The city, known as the "meeting point of the caravan and the canoe," was located at the junction of the trade routes on the southern edge of the Sahara north of the Niger River. Here, people from the desert, savanna, and rain forest met to trade figs, salt, gold, copper, ivory, cloth, kola nuts, and slaves. As the city's wealth increased, more people were attracted to Mali. Europeans and Asians travelled to Timbuktu to enjoy its luxuries and trade, or to attend the university where scholars studied history, law, or Islam. Timbuktu became an important place for Islamic scholarship.

Two kings, or *mansas*, illustrate the achievements and wealth of the Malian Empire. Long before the Europeans reached the shores of Africa, Abu Bakri II ordered the construction of a large fleet that was to sail and explore the unknown world. Captains were ordered to sail until they reached the end of the ocean or ran out of food. These early voyages of exploration were possible because the mariners from Mali had ship-building and navigation skills.

Mansa Musa, brother of Abu Bakri II, was the most famous ruler of Mali. His pilgrimage to Mecca in 1324 illustrates the vast wealth of Mali. Mansa Musa led a group of 60,000 government officials, soldiers, secretaries, and servants, accompanied by 500 slaves carrying gold staffs. The king travelled across the Sahara and North Africa to Cairo and to Mecca, the holiest of Muslim cities. According to one report, 24,000 pounds of gold were loaded on the camel trains. Mansa Musa distributed this gold as gifts and alms for the poor. Word of his generosity spread all over the world. When Mansa Musa returned to Timbuktu, he brought many businessmen and scholars with him and initiated a new era of learning, business, and architecture.

When the Malian Empire declined, it was succeeded by Songhai. Under the leadership of Askia Mohammed, the empire prospered and expanded to control an area larger than western Europe. The vast wealth was responsible for Songhai attaining a high level of civilization. A system of banking and credit was established to encourage and expand trade; a system of standardized weights and measures was developed to regulate business; and a network of schools was constructed throughout the empire.

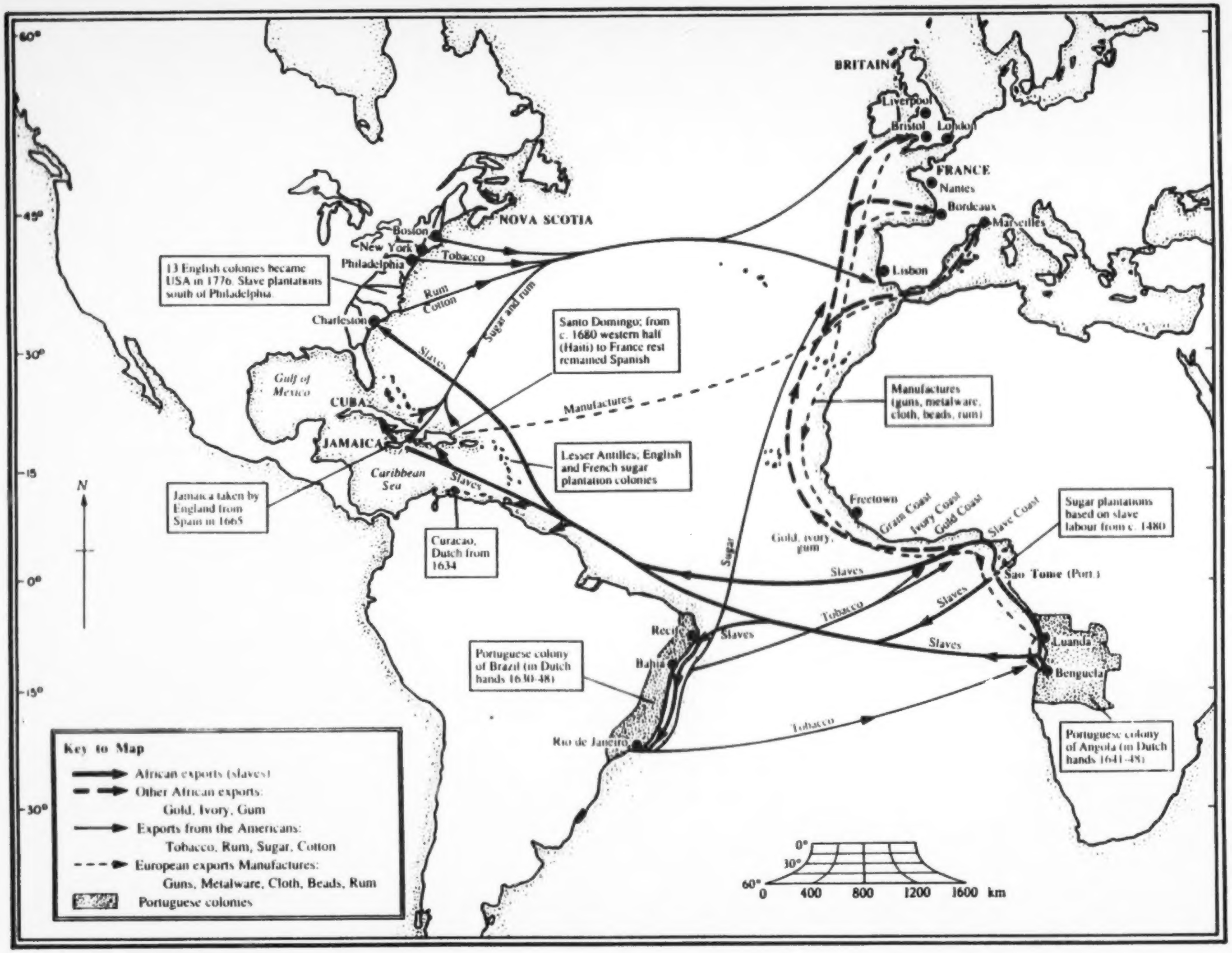
These, then, were some of the sahelian, savannah, and desert states which existed in Africa from about the eighth century until the defeat of Songhai by a Moroccan army in 1591. Other states emerged in the African savannah and forest areas prior to the beginning of the trans-Atlantic slave trade. Some African states and societies were severely affected by the development of the slave-trade, while some states and leaders participated in it to obtain the items offered by European trading partners.

The Sugar Revolution

The main reason for the massive movement of slaves to the Americas was the Sugar Revolution. Sugar was introduced to Europe during the Crusades when warriors brought the food back to their homes. When the Christians were driven from the Holy Land, they lost control of the areas where sugar was grown. To satisfy the demand for sugar, Europeans began building plantations on Cyprus, Crete, Sicily, and in southern Spain and Portugal. When these areas could not produce a sufficient supply, the Europeans expanded production to the Canary Islands, Madeira, and Sao Tome.

During the sixteenth century, the Spanish moved from the Canary Islands to the islands in the Caribbean, while the Portuguese moved from Madeira and Sao Tome to Brazil. As the production of sugar increased, the demand for labor followed the same path. This increased demand gave rise to the South Atlantic System. Some scholars estimate that as many as 30 million Africans may have been exported from the continent in the trans-Saharan and trans-Atlantic slave trade from 1500 to 1850. Earlier studies estimated that approximately 10-15 million Africans were stolen from their homes and transported to the western hemisphere where they formed the basis for all economic activity. The majority of the Africans went to the Caribbean islands and Brazil, while a small number were transported to and sold in the southern United States. Assuming the more conservative estimate of approximately 10 million

The Atlantic Slave Trade to 1808


60°
45°
30°
15
0°
-15°
-30°
N
BRITAIN
Liverpool
Bristol
London
FRANCE
Nantes
Bordeaux
Marseilles
Lisbon
NOVA SCOTIA
Boston
New York
Philadelphia
Tobacco
Rum
Cotton
Charleston
Sugar and rum
Slaves
13 English colonies became USA in 1776. Slave plantations south of Philadelphia
Santo Domingo; from c. 1680 western half (Haiti) to France rest remained Spanish
Gulf of Mexico
CUBA
JAMAICA
Manufactures
Lesser Antilles; English and French sugar plantation colonies
Caribbean Sea
Jamaica taken by England from Spain in 1665
Curacao, Dutch from 1634
Manufactures (guns, metalware, cloth, beads, rum)
Freetown
Grain Coast
Ivory Coast
Gold Coast
Slave Coast
Gold, ivory, gum
Sugar plantations based on slave labour from c. 1480
Sao Tome (Port.)
Sugar
Slaves
Tobacco
Slaves
Slaves
Recife
Slaves
Bahia
Portuguese colony of Brazil (in Dutch hands 1630-48)
Luanda
Benguela
Rio de Janeiro
Tobacco
Portuguese colony of Angola (in Dutch hands 1641-48)
Key to Map
African exports (slaves)
Other African exports: Gold, Ivory, Gum
Exports from the Americans: Tobacco, Rum, Sugar, Cotton
European exports Manufactures: Guns, Metalware, Cloth, Beads, Rum
Portuguese colonies
0°
30°
60°
0
400
800
1200
1600 km

Source: M. Kwamena-Poh, J. Tosh, R. Waller, and M. Tidy, *African History in Maps.* Burnt Mill, England: Longman Group UK Limited, 1982.

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African slaves, the following figures have been provided by one scholar:

-Caribbean, 43% or 4.3 million people;
-Brazil, 38% or 3.8 million;
-United States, 4.5% or 450,000 people;
-other 14.5%, 1.45 million people.

The higher figure of 30 million African slaves exported from the continent would, of course, result in figures of three times the size of those represented above. In the case of the United States, for example, that would mean that approximately 1.5 million Africans entered the country, a population that has increased to date to 30 million African Americans, or 12 percent of the total U.S. population of 250 million in 1990. As early as 1503, Africans were being transported to Santo Domingo in the Caribbean, but only began to arrive in North America in 1619 (see the map on page 46).

The plantation system required a constant stream of black African labor. Some plantation owners in the Caribbean and Latin America believed that it was cheaper to work a slave to death than to provide pregnancy and post-natal leave for slave women to care for themselves and their children. Additional numbers were needed as slave labor was expanded to mine gold and silver and grow coffee. Adolescent or adult African slaves, unlike the populations of the Mediterranean or Eastern Europe, were more likely to have developed a childhood immunity to tropical disease, and thus to have a greater probability of surviving in the tropical climates and working conditions which existed in the Caribbean, southeastern United States, and Latin America.

Finally, the slave population outside of the U.S. was not stable. A declining Latin American and Caribbean slave population existed because the number of deaths was higher than the birth rate. The slave population in these areas did not reproduce itself and required, from an economic perspective, constant replenishment. Some slave owners in those regions imported more males than females; a high infant mortality rate existed; pregnant slave women frequently miscarried because of difficult working conditions, sought abortions, or practiced birth control in order to avoid the possibility of bringing children to a world where they would be abused and cruelly treated. Later, when the price of slaves increased significantly, slave owners responded by increasing the demand for a higher proportion of females and by granting pregnancy and post-natal leave to enhance the possibility that children would develop and mature into adult slaves.

Europeans did not build sugar plantations in West Africa close to the labor supply because Africa was not considered an ideal site. African coastal lands were more populous than the lands of the New World and Africans jealously protected their control of lands and roads within the continent. An African slave population working in Africa would be much more likely to escape into familiar surroundings. Europeans working in the Caribbean, Latin America, or Africa experienced very high mortality rates, thus excluding the possibility that European slaves would be profitable or productive working on tropical plantations.

The boundaries of the slave network in West Africa were the Senegal and Congo rivers of the Guinea Coast. Between these waterways were approximately forty slave forts where Europeans stationed garrisons to protect their purchases. The African rulers retained sovereignty by restricting foreign activity to the coast. For monetary fees, the Europeans were allowed to construct forts; they had complete autonomy within the fortification, but their authority ended at the walls. Europeans paid fees for rights to anchor ships and for water, food, and wood. They also offered gifts and tribute to local leaders to influence them. Other Europeans sailed along the coast, stopping where they thought slaves might be purchased. Competition for slaves was great: it sometimes took from four to six months to acquire a full cargo of slaves. Some African states, such as Dahomey, controlled the slave trade to produce revenue for the state treasury. Much of the money was used to purchase firearms. On occasion, African leaders became upset and expressed strong feelings about trading practices or the amount of rent they were receiving. King Afonso of the Kongo, for example, wrote a letter to the King of Portugal protesting several practices of the slave trade.

The Middle Passage

After a cargo of slaves had been assembled, the captives were transported to the western hemisphere. The journey across the Atlantic was called the Middle Passage. The 4,000-mile voyage from West Africa took from six to 10 weeks; the trip from East Africa could last up to four months. The journey was dominated by human pain and suffering.

When the shackled slaves were brought aboard the ship, they were forced into the foul hold below deck where there was little fresh air, intolerable heat, and obnoxious filth. There were two approaches to storing a cargo of slaves. "Loose packing," more prevalent prior to 1807, meant that slaves were shipped on their backs, allowed greater time and room in which to exercise, and received relatively better rations and food than during the nineteenth century.

When, in 1807, the British outlawed the international slave trade–as opposed to slavery itself–"tight packing" was introduced by ship owners because of the increased costs associated with the risk that British ships would intercept and seize slave ships, and free the human cargo. Slaves were positioned within the ship on their side so that they required less room and more slaves could be stowed in the hold. The pain and suffering of the slaves was of little importance to the ship owner compared to the potential profit that could result at the end of the voyage.

Each adult male occupied a space six feet long, 18 inches wide, and 30 inches high. The stench was loathsome because perspiring slaves were forced to lie in their own vomit and excrement. The filth contributed to the outbreak of numerous diseases. The mortality rate among slaves was about 13 percent, while approximately 25 percent of the crew died. The major diseases responsible for the high death rates were "the bloody flux" (dysentery) and small pox.

Below deck, the passengers were shackled in place on unplaned wooden shelves or on the slimy, slippery deck. During severe weather, they were rolled back and forth so often that the friction wore the skin off their elbows and shoulder blades, exposing bare bones.

Slaves were brought up on deck twice a day to be fed. Their meals usually consisted of boiled grains such as rice, millet, and corn meal or yams and manioc. A slave who refused to eat was force fed. Crew members held a hot coal to his or her lips to compel the opening of the mouth so that food could be forced into it.

Each captive was also given a half pint of water after eating. Security was tight when the slaves were on deck because of the possibility of mutiny or suicide (by jumping into the ocean). After the early meal, the slaves were "danced," which was a form of exercise. Members of the ship's crew flogged captives who did not vigorously dance. Sometimes sea water was thrown on them to rinse off the filth accumulated in the cargo hold. Obviously, the salt water baths produced extraordinary pain for slaves suffering already from open sores and wounds. The slaves were then returned to the horrible cargo hold.

When the ship arrived at its destination, the slaves were unloaded and sold individually or in groups at an auction. The death rate continued to soar as an additional 4 percent died on arrival and 33 percent died during the first year of "seasoning." These figures are important because for every two slaves exported from Africa, the slave population in the Americas increased by only one. The total death rate among slaves was about 50 percent–13 percent during the Middle Passage, 4 percent upon arrival, and 33 percent during the "seasoning period."

The Rice Link

Although slave owners made concerted efforts to depersonalize and dehumanize the African slave who came to the New World, aspects of African culture continued to survive and contribute to the culture of those who enslaved them. The Gullah people, for instance, illustrate a link between the Rice Coast of West Africa and areas in South Carolina and Georgia. The Gullah were brought to the U.S. in the eighteenth century because they had developed successful rice-growing techniques in West Africa. Because they worked in a semi-tropical, maleria-infested environment in Africa, their skills were valued by plantation owners in the Southeast. Slave owners in the region stipulated that they wanted slaves from the Rice Coast–which extended from Senegal to Liberia–and slave traders responded.

Once they arrived, the slaves from the Rice Coast were minimally supervised because members of the slavocracy left the plantations during the "summer sickness" and lived in areas that were less humid and hot. Overseers remained behind to supervise the plantations. Hoping to avoid illness, many foremen stayed away from the rice paddy areas. With limited supervision, the Gullah were able to retain part of their heritage from Africa, including their language, crafts, and cuisine.

Some Rice Coast slaves escaped to the Georgia and South Carolina coastal islands, where they could hide and were difficult to recapture. Still others escaped to Spanish Florida where they established communities, intermarried with native Americans, and fought against the United States in the Seminole Wars. The Gullah are important, too, because they are the closest to what is African in the United States. Like all African-Americans, the Gullah have never totally forgotten nor have they fully retained their traditions from the past.

Rice production probably began by mistake in South Carolina. In 1694, a ship, loaded with seed rice and sailing from Madagascar to Liverpool, was heavily damaged by a storm and blown off course to Charleston, South Carolina. Following repairs, the ship's captain presented the Governor of the colony with a bag of seed rice, which he distributed to local farmers. The farmers began experimenting with rice when they found they could not grow tobacco or cotton in the wet coastal lowlands. Rice production flourished.

The successful and profitable harvests prompted farmers to begin large-scale rice cultivation. By 1720, the economy of the colony was based upon rice production. By 1760, South Carolina was exporting 30 million pounds of cleaned rice a year to England. Because of the hostile climate and the colonists' general ignorance of rice agriculture, they depended upon African agricultural techniques and labor. Slaves from the Rice Coast had the skill the producers wanted. Plantation owners paid higher prices for slaves from the Rice Coast. South Carolina, whose population included an African slave majority by the nineteenth century, prospered as a result of the skill and energy of the slaves brought there from West Africa.

As rice production expanded in South Carolina and Georgia, the demand for African agricultural skills increased. A network was established in West Africa to provide slaves for the Charleston market. A major part of the system was Bunce Island, a slave-trading fort located about 20 miles upriver from Freetown in Sierra Leone. During the second half of the 18th century, approximately 20,000 slaves were marched across the jetty and transported to Charleston. Each ship carried a cargo containing between 250 and 300 slaves.

The Impact of Slavery upon Africa

The slave trade lasted for 350 years and destroyed the lives, families, and hopes of millions of Africans. The human and physical losses had a devastating impact upon the continent. Historians and economists note that Africa gave up millions of productive, talented individuals in return for goods which were perishable and had no ability to transform African economies. Frequently, those paid in tribute to slave-trading African states, or captured by African slave raiders, were the strongest, most educated, and the most talented musicians and craftsmen. Their skills were lost in an early death or to a different continent or region. The loss in population, it is argued by some, weakened African political systems and economies, which, in West and Central Africa, depended heavily upon a trade that ended without providing an obvious and immediate substitute. Some historians have also looked for a connection between the debilitating effects of the export of millions of Africans and the defeat of African armies and resistance efforts in the late nineteenth and early twentieth centuries by European imperial armies.

Certainly, the destructive raids of the sixteenth-nineteenth centuries disrupted internal African trade and produced a ripple effect in many parts of the continent as larger societies preyed upon smaller ones. But, the European Industrial Revolution and wars on that continent also resulted in the development of military technology that was far superior to the weapons traded to African chiefs and slave raiders prior to the mid-1800s. Thus, it is certainly possible that the invasion of the African continent and the colonization of its societies might have occurred anyway. What is certainly true, however, is that it was the contribution of African labor and intellectual skills which helped to develop the mercantilist economies of Europe in the sixteenth-nineteenth centuries and the wealth which provided investment capital and government treasuries necessary to finance both industrial development and imperialism.

Africa lost millions of farmers, blacksmiths, intellectuals, consumers, traders, and other specialists whose skills were extremely important to its pre-industrial societies. Its population remained relatively small, given the size of the continent, until the mid-twentieth century, when better health facilities began to reduce the infant mortality rate and increase the average life span of the individual. One can only speculate whether African economies would be significantly stronger and different today had the continent been spared the effects of the trans-Atlantic slave trade. Conversely, though, no historian has argued that Africa's political, economic, and cultural systems experienced long-term benefits as a result of Africa's willing and unwilling participation in the slave trade.

The beneficiaries of the trans-Atlantic slave trade were the cultures and economies of the Caribbean, South America, and North America which received those who were enslaved and forced to work on the farms and plantations and in the mines. The American colonies which eventually became the United States received perhaps 1.5 million Africans whose labor, technological skills, food, music, and other talents first transformed the economy of the South and eventually contributed to the economy, culture, and politics of the nation.

DISCUSSION QUESTIONS

1. Why did the Sugar Revolution increase the demand for slaves, and how did it change the nature of slavery?
2. Compare and contrast slavery in Africa and the Americas.
3. What role did the Africans play in the slave trade network?
4. Why were the Sudanic states able to accumulate so much wealth, and how was it used?
5. Who are the Gullah and why were they able to retain part of their African heritage?
6. What impact did the slave trade have on Africa?

MULTIPLE CHOICE

1. ____Was last great empire of the Sudan. (a) Kush (b) Ghana (c) Songhai (d) Mali
2. ____European plantations in the Canary Islands, Madeira, and Sao Tome increased the demand for: (a) sugar, (b) ivory, (c) spices, and/or (d) slaves
3. ____Which body of water borders Africa on the West? (a) Mediterranean Sea. (b) Indian Ocean (c) Red Sea (d) Atlantic Ocean
4. ___ Which area in the western hemisphere had the greatest demand and imported the largest number of African slaves? (a) Caribbean Islands (b) southern United States (c) Brazil (d) Mexico and Central America
5. ___ Approximately how many slaves were stolen from their homes and shipped to the Americas? (a) 6 million (b) 8 million (c) 10 million (d) up to 30 million

MATCHING

_____ Leader of Mali famous for his pilgrimage to Mecca.

_____ The voyage of slaves from West Africa to the Americas

_____ Europeans discovered this food during the Crusades.

_____ The cultivation of this crop made South Carolina one of the richest colonies.

_____ This city was the capital of Mali.

A. Abu Bakri II
B. Middle Passage
C. Timbuktu
D. rice
E. sugar
F. Mansa Musa

TRUE OR FALSE

1. __ The Europeans were able to move freely throughout Africa to purchase slaves.
2. __ The Spanish were the first Europeans to reach the coast of West Africa.
3. __ The Rice Coast covered the area from modern Senegal to Liberia.
4. __ Ghana was the largest and most powerful of the sudanic states.
5. __ Slaves in Africa had rights and could earn their freedom.

SHORT ANSWER

1. Brazil was a colony of this European nation.___________________
2. The two rivers that were the boundaries of the slave trade were the _________________ and the ___________________________.
3. Which Sudanic empire had an area larger than western Europe? _______________________________.
4. Approximately how long did the Middle Passage take from the coast of West Africa to the Americas? ___________months
5. Identify one part of our culture where you can find an African influence.______________

ESSAY

1. Discuss the role of the Europeans and Africans in the slave trade.
2. Discuss the Sugar Revolution and its impact on Africa.
3. Discuss the feelings of a slave during the Middle Passage.

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ZIMBABWE

Sylvia C. Udall

GOALS

The student will be able to:

1. understand the history and characteristics of ancient Zimbabwe;
2. analyze the impact of European colonization on Africa, particularly Zimbabwe;
3. discuss the two independence movements taken by the whites in 1965 and the blacks in 1980;
4. identify the problems faced by Zimbabwe after independence in 1980;
5. appreciate the accomplishments of Zimbabwe despite its ongoing problems; and
6. locate Zimbabwe on an African map.

KEY WORDS

Zimbabwe
Lobengula
Rhodesia Front
Bantu
Rhodesia
Ian Smith
Shona
"winds of change"
Tribal Trust Lands
Ndebele
ZANU
Charles Rudd
Cecil Rhodes
ZAPU

LESSON TEXT

In 1868, a European hunter stumbled across the massive stone ruins of a group of palaces, fortresses, and houses in the interior of southeast Africa near the Zambezi River. The impressive stone buildings of Zimbabwe, which means "royal dwelling," had been built by expert masons from the tenth through the eighteenth centuries. The buildings were made from oblong slabs of granite. They had walls 10 feet thick and 30 feet high. These elaborately patterned walls were not held together by mortar. Instead, the rocks had been shaped to fit together exactly.

Ancient Zimbabwe

The builders of ancient Zimbabwe were descended from the iron-working peoples of the Bantu expansion. Historians believe that the Bantu probably originated in the Congo forest and migrated from there. By the eleventh century, the Shona had crossed the Zambezi River and pushed back or conquered any hunting and gathering peoples that lived there.

The Shona people found gold deposits near Zimbabwe. They mined the gold and traded it with the Swahili city-states. They imported such Asian goods as cotton, brass, and porcelain. By the 1400s, Zimbabwe was a strong state with a large population, much wealth, and a centralized government.

The Portuguese never saw Zimbabwe itself. But in the sixteenth century, they recorded conversations with the descendants of the Shona people. From these Portuguese records and from archaeological studies of the stone ruins, historians have learned what Zimbabwe was like at its height in the 1400s.

Zimbabwe was ruled by a king who was believed to be semi-divine. His health was important for the welfare of the kingdom. If he became ill, he was supposed to commit suicide so that a healthy king could take his place and keep the country strong. The king made the necessary decisions, but only his closest advisors were allowed to see him.

One of the major stone buildings at Zimbabwe is thought to have been the palace where the king lived with his royal wives, advisors, and officers. About 1,000 people lived in the palace at one time. Cooks, servants, farmers, and soldiers lived with their families in smaller stone buildings of this type which have been found not only at the capital but all over the region. The larger sites were probably the homes of provincial chiefs.

Many of the common people were involved in gold mining. The mines were pits dug into the earth; some were as much as 50 feet deep. Both men and women worked in the gold mines and along the streams, where even more gold washed out of the ground.

In the early 1500s, the Portuguese tried to gain control of the gold regions, but the rulers of Zimbabwe prevented them from reaching even the capital. The Zimbabwe kings dictated to the Portuguese all rules concerning trade and taxes. Gradually, Zimbabwe's trade with the East African coast dropped off as a result of the destructive Portuguese actions there. Internal quarrels among brothers who all wanted to be king further weakened Zimbabwe. However, the kingdom survived until 1830. Then, it was attacked by Ndebele peoples from the south who were seeking land on which to settle. The great stone buildings were abandoned and large hordes of gold were left to be found and carried off by European prospectors in the later nineteenth century.

European Colonization

In most cases, Europeans gained control of their African colonies by signing treaties with local chiefs. Seldom, however, did the chiefs understand what they were signing. As a result, the Europeans were able to take more than the Africans thought they were giving.

Such tactics were used by Cecil Rhodes, the nineteenth-century British imperialist who made a fortune from African diamonds. In 1888, Rhodes sent one of his agents, Charles D. Rudd, to southern Africa to negotiate a treaty with King Lobengula of Matabeleland. Rudd, under Rhodes' instructions, offered to give Lobengula 1,000 rifles, 100,000 rounds of ammunition, and a monthly payment of 100 British pounds, and to sell him a gunboat for 5,000 pounds. In exchange, Rhodes would receive "complete and exclusive charge over all metals and minerals situated and contained in the Kingdom."

Lobengula signed this treaty, thinking that he was simply providing Rhodes with "a piece of ground to dig." Rhodes interpreted the treaty differently and took control of the entire kingdom. He never did give Lobengula the money and merchandise that was promised. The kingdom eventually became the British colony known as Rhodesia. In 1965, Northern Rhodesia became the independent state of Zambia, and in 1980 Southern Rhodesia became the nation of Zimbabwe.

By 1914, most of Africa had been taken over by European powers. Only Liberia and Ethiopia remained independent. The coming of the Europeans produced mixed results in Africa. On the one hand, European governments outlawed slavery and tribal warfare in some areas. European help was also important in fighting disease and illiteracy and in building cities, roads, and industries.

On the other hand, Europeans used the Africans cruelly. Many were uprooted from their tribes and villages. Often their lands were taken over. They were made to pay heavy taxes and to supply forced labor. The European overseers handed out brutal punishments in order to increase production. Execution, whipping, and torture were common.

Conditions slowly improved in the twentieth century. A small Westernized class of Africans appeared. These Africans made up one part of the nationalist movements that gathered strength after World War II.

Civil War and Independence

Over the years, Rhodesia remained a colony of Britain, but the racial policy of its white minority was similar in many ways to its neighbor, South Africa. A small group of whites, outnumbered by blacks 20 to 1, ruled the land and enforced a system of segregation. But the Rhodesian whites remained uneasy. In the 1950s and 1960s, they saw the "winds of change" sweeping over Africa to the north, and they feared the introduction of a black government in their country. In 1965, the whites took matters into their hands and declared themselves independent of Britain. Since Britain refused to accept this action, a prolonged dispute began. Britain argued that majority rule would have to come to Rhodesia eventually. Britain was supported in this view by the United Nations and by the United States.

The Zimbabwe African National Union (ZANU) and the Zimbabwe African People's Union (ZAPU) launched a war of national liberation against the minority government, and for more than a decade attempted to bring it down through guerrilla warfare. Over the years, the combination of international economic sanctions, political pressure, and African military action caused a deterioration of white Rhodesian solidarity, until Robert Mugabe became the first Prime Minister of the independent state of Zimbabwe in 1980. A map of mdern Zimbabwe is located on page 58.

Problems Faced After Independence

The political, economic, and social problems inherited by the Mugabe regime were, and still are, formidable. Until independence, there were really "two nations" in Rhodesia: one black and one white. Segregation in most areas of life, such as housing and the state school system, was the norm. African facilities were vastly inferior to white facilities. Approximately half the national territory was reserved for whites only. On "white" land, a prosperous capitalist agriculture flourished, which included corn and tobacco, grown for export, and a diversified mix of crops produced for domestic consumption.

The work force for these plantations, together with the large number of domestic servants, constituted a particularly impoverished and oppressed portion of the population. The black African Tribal Trust Lands were poor and dry; there were few roads or communication facilities. Most of the adult population had to work in the "white" part of the country much of the time. Skilled Africans found few job opportunities until the manpower shortage of the 1970s when war overwhelmed the country. The white government did everything to encourage white immigration. Indeed, the majority of white residents in 1980 were the products of post-World War II immigration from the United Kingdom and South Africa, a large minority coming after the Unilateral Declaration of Independence (UDI).

The new government could not entirely dismantle the privileged settler world, partly because after the UDI, whites led by Ian Smith, had created what was, by African standards, a relatively prosperous and self-sufficient economy which could not simply be destroyed without great national loss. Zimbabwe was the most industrialized nation between Egypt and South Africa. The Mugabe government has been anxious to prevent white disaffection from negatively affecting the economy.

Private property is legally enshrined in Zimbabwe and cannot be confiscated without generous compensation. Socialism certainly remains the government's long-term goal, but there is no overall plan to attain such a transformation. Change has been piecemeal, and it has been limited to the social and economic, as opposed to the political, spheres. Thus, Zimbabwe remains a capitalist country with a Socialist-inclined government. One-fifth of the seats in Parliament are retained by the small white minority that votes on a separate roll and continues to function as a significant political force.

Another serious problem has been the split between Mugabe's ZANU (Zimbabwe African National Union) and ZAPU (Zimbabwe African People's Union). Although both parties want to function on a national basis, the 1980 election revealed that ZAPU strength had become limited largely to the southwestern portion of the country and to the Ndebele-speaking minority of the population. ZAPU has insistently rejected demands for a merger that could turn Zimbabwe into a one-party state, as Mugabe desires, while ZANU denounces ZAPU as disloyal.

Zimbabwe's Accomplishments

The difficulties Zimbabwe faces should not overshadow its significant accomplishments. First, the success of the war created an unprecedented sense of public confidence in the possibility of developing a democracy. Second, in a short time, Zimbabwe has succeeded in providing a minimum of welfare benefits–notably in health and education–to the majority of its people. Finally, Zimbabwe has so far been able to offer to its racially mixed population a peaceful solution to the bitter conflict between the "two nations." The majority of white citizens remain in the country, although their numbers diminished after independence. Some who fled to South Africa returned as the crisis there deepened. A large minority of former Rhodesia Front supporters in Parliament deserted the ranks and reclassified themselves as independents, with one white parliamentarian joining ZANU in 1986.

ZANU and Mugabe see the one-party state as the solution for problems of unity and development. If a definitive solution to the bitter ZANU-ZAPU division can be devised, Zimbabwe can begin healing the wounds of a devastating war and creating the equitable society promised during the revolutionary struggle.

DISCUSSION QUESTIONS

1. What were the origins of the people of ancient Zimbabwe?
2. Why did the king of Zimbabwe commit suicide if he were ill?
3. Describe the palace dwelling at Zimbabwe.
4. How did Cecil Rhodes gain control of Rhodesia?
5. Do Africans believe that colonialism was beneficial to the continent in any way? What were the disadvantages of colonialism in Africa?
6. Why did the white settlers in Rhodesia declare independence from Britain?
7. Name the two parties that helped win independence for the black African population in Rhodesia.
8. Compare the "black" land and the "white" land in Zimbabwe.
9. What are the two dominant cultural groups that live in Zimbabwe?

SAMPLE TEST

MATCHING

1. ____He tricked King Lobengula into giving him control over the present countries of Zambia and Zimbabwe.
2. ____He declared the Unilateral Declaration of Independence.
3. ____He was sent by Rhodes to negotiate a treaty with King Lobengula.

A. Charles Rudd
B. Ian Smith
C. Cecil Rhodes

SHORT ANSWER

1. The builders of Zimbabwe were descended from iron-working __________-speaking peoples.
2. The main item of trade in ancient Zimbabwe was ______________________.
3. ______________________________ thought he was simply providing Rhodes with "a piece of ground to dig."
4. The two areas of Africa which remained independent from European colonization were ______________________ and ______________________.
5. The two major political parties in Zimbabwe are ____________________________ and ____________________________.
6. The current president of Zimbabwe is ______________________.
7. ______________________ remains the government's long-term goal.

ESSAY

Discuss the distribution and usage of land in Zimbabwe.

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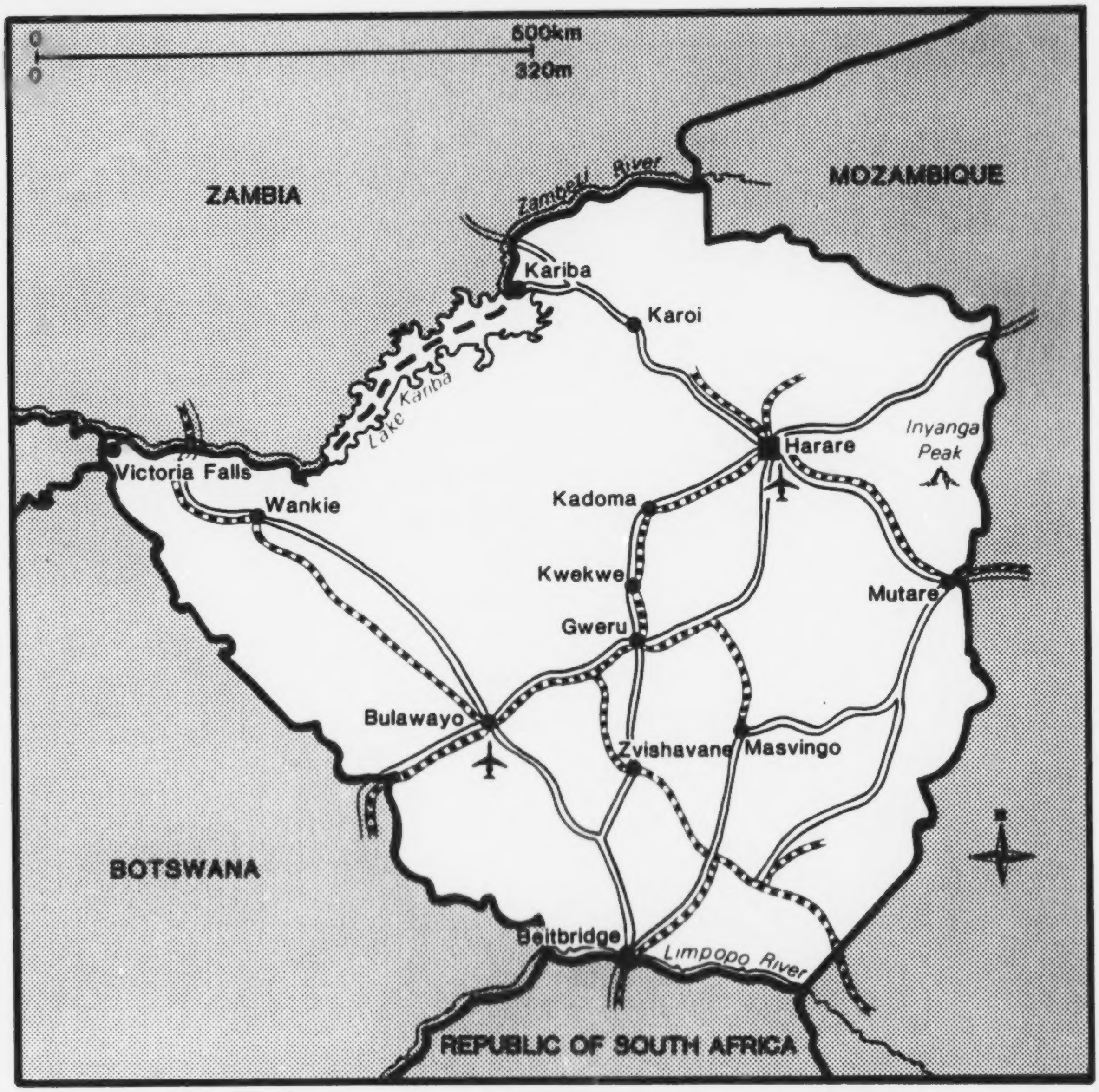
Zimbabwe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500km
0
320m
ZAMBIA
MOZAMBIQUE
BOTSWANA
REPUBLIC OF SOUTH AFRICA
Zambezi River
Lake Kariba
Kariba
Karoi
Harare
Inyanga Peak
Victoria Falls
Wankie
Kadoma
Kwekwe
Gweru
Mutare
Bulawayo
Zvishavane
Masvingo
Beitbridge
Limpopo River

Key to Symbols

═ Major Roads

▬ Major Railways

■ National/State/Province Capitols

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AFRICAN RUNAWAY SLAVE COMMUNITIES: PALMARES AND FLORIDA

Linda B. Mager

GOALS

The student will be able to:

1. recognize and understand that rebellion can take many different forms;
2. understand ways in which African slaves attempted to thwart the slaveocracy;
3. discuss two of the most successful examples of slave resistance, The Republic of Palmares, and the Black Seminoles of Florida;
4. discuss and understand the experience of Olaudah Equiano during the Middle Passage.

KEY WORDS

Bozales
Palmares
Quilombo
Maroon
passive-aggressive
Seminole
Middle Passage
Pernambuco
syncretism
Mocambo

LESSON TEXT

African Resistance to Slavery

It has frequently been stated that Africans captured on the continent and subjected to the trans-Atlantic slave trade accepted enslavement without protest and made few, if any, attempts to rebel or escape either their captors or their owners. This misrepresentation has been repeated in many textbooks while other texts have neglected to address the subject of slave rebellions.

While some rebellions were conducted in a passive-aggressive fashion which went unrecognized by European and American plantation, land, and mine owners, there are records of organized attempts at escape, some of which were very successful. The record of African resistance begins in 1564 when a slave ship under the command of John Hawkins was attacked by Africans. Seven crew members were killed and 30 were wounded.

Only a small percentage of African slaves were actually captured by Europeans. There were several reasons why European ship owners and captains needed African partners:

1. most African rivers contained falls and cataracts which prevented penetration of the interior by European sailing ships;
2. Europeans did not have maps of the African interior and did not know the location of villages and towns;
3. the African climate was inhospitable to Europeans, who had developed no immunity to many of the continent's diseases; and,
4. African slave traders jealously guarded their trade routes, and their role as middlemen, against intruders.

Europeans learned that the best way to obtain slaves was by bargaining and trading with African middlemen or with those Africans who had actually conducted slave raids in the interior. Historians estimate that perhaps as many as 30 million Africans may have been exported from the continent from 1500 to 1850, and that up to 30 million may also have died during raids, while being transported to the African coast, in prison, or during the Middle Passage to the Caribbean, South America, or North America. Approximately five percent of those slaves exported from the African continent landed in the United States; 40 percent of them entered the country through the port of Charleston, South Carolina.

Some slave rebellions occurred at sea during the Middle Passage. In fact, the ships involved in the slave trade found it necessary to take out insurance because slave revolts became so dangerous. William Snelgrave, captain of an English slave ship, recorded three mutinies which he witnessed, as well as many other revolts which resulted in the total loss of the ship, or in the killing or wounding of so many slaves that the trip was a financial disaster.

Other reliable accounts attest to passive-aggressive behaviors such as refusing to eat on board the ship, and choosing death by jumping off the ship rather than facing enslavement by the slavers. These forms of rebellion were less threatening to the lives of slave traders than the mutinies, but the loss of income was serious, and there are many instances in the literature of forced-feeding through threats and floggings, and of stringent methods used to prevent slaves from jumping overboard.

Olaudah Equiano, for example, was taken as a child from the area of Benin, located near the present-day country of Nigeria, and shipped to the West Indies as a slave. His fate was not to be that of an ordinary slave. After many sea voyages, a captain named him Gustavus Vassa, for the sixteenth century Swedish king, Gustavus I (Gustavus Vasa), and he was eventually baptized with that name. He was one of the few slaves who became educated and thus was equipped to write his journal, *The Interesting Narrative of the Life of Gustavus Vassa The African*. It is a rare autobiographical account of the life of an eighteenth-century slave. The work depicts not only Olaudah Equiano's trials and sorrows, but also the miseries of other Africans who were abducted and enslaved.

Equiano was convinced that the European crew aboard the slave ship were "bad spirits" because of their white skins and, in some instances, long red hair. He thought they were cannibals and that the large copper furnace used on board the ship would be used to cook the African captives. Equiano describes the horrible smells, shackles, and sickness of the trip to the New World, as well as the floggings which he and other slaves received. The vastness of the ocean produced a terror of its own for someone like him who had never sailed before.

Rebellion and Revolt

Once slaves reached their destinations, rebellions of various types occurred ranging from mass suicides to the daily slave pretense of ignorance and laziness. Essentially, slaves used the prejudice of the slave owners to cheat and trick them economically. Slave owners frequently depicted slaves as lazy or ignorant; slaves pretended not to understand instructions or carried them out slowly in order to be unproductive. It was a form of passive resistance which was very effective and impossible to detect by people whose mindset labelled black slaves as little better than animals.

There were, of course, many open revolts as well. Some of these were staged by the *bozales*, newly imported Africans. Others were led by slaves who united after a period of servitude to oppose harsh masters. There were a number of "maroon" (Spanish; from *cimaroon*, wild or untamed) communities established in both North and South America which were isolated from other villages or towns. *Quilombo* and *mocambo* (Abundu: hide out) were other names given to fugitive slave settlements. All of these terms were used at various times to describe the Republic of Palmares.

The Republic of Palmares

The Republic of Palmares was established near Pernambuco, Brazil, as early as 1603. (See map on page 62.) Although Maroon, Quilombo, and mocambo had been used to describe earlier slave communities, Palmares became the epitome of runaway slave communities in the Americas, a legend and a source of inspiration for slaves throughout the Americas. Palmares initially included several small communities numbering 6,000 people, and two large communities with an additional 5,000 people by the middle of the seventeenth century. Portuguese and Dutch efforts to locate and destroy these communities continued throughout the century. The larger communities survived many organized attacks, including an average of one attack every 15 months by the Portuguese army between 1672 and 1694, when the communities were finally destroyed.

A Dutch expedition of 1645, headed by Lieut. Jurgens Reijmbach, located one of the two larger communities of the kingdom but lost most of the Indian and Dutch troops because the Palmares "knew of the expedition for some time." The one large community was described by Reijmbach as being:

> half a mile long, its street six feet wide
> and running along a large swamp, tall trees

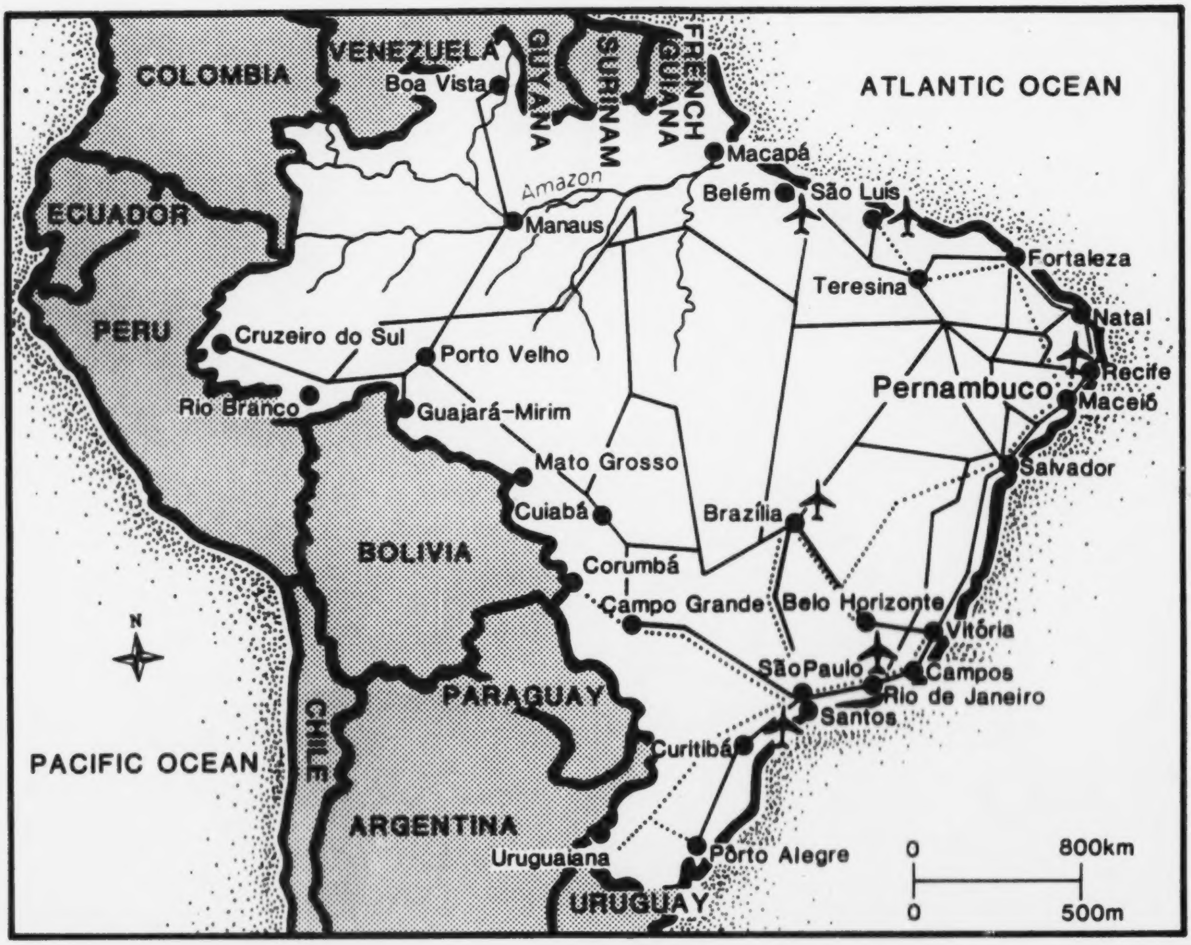
> alongside.... There are 200 *casas*, amid them a church, four smithies and a huge *casa de conselho*; all kinds of artifacts are to be seen.... (The) king rules...with iron justice, without permitting any *feticeiros* among the inhabitants; when some Negroes attempt to flee, he sends *crioulos* after them and once retaken their death is swift and of the kind to instill fear, especially among the Angolan Negroes; the king also has another *casa*, some two miles away, with its own rich fields.... We asked the Negroes how many of them live (here) and were told some 500, and from what we saw around us as well we presumed that there were 1,500 inhabitants all told.... This is the *Palmares grandes* of which so much is heard in Brazil, with its well-kept lands, all kinds of cereals, beautifully irrigated with streamlets.

Despite Portuguese military attempts to eliminate the kingdom, it was reported in 1671 that, "Our campaigns have not had the slightest effect on the Negroes of Palmares...who seem invincible." By 1677, Palmares was described as being perhaps 180 square miles in extent. Its strength lay in the ability to provide food and security for the runaway slaves who reached it and became themselves farmers and defenders of the various communities comprising the kingdom, which included at least ten settlements by the 1670s. The residents of these settlements, according to Capt. Fernao Carrilho's report of 1676-77, considered themselves:

> subjects of a king who is called *Ganga-Zumba*, which means Great Lord, and he is recognized as such both by those born in Palmares and by those who join them from outside; he has a palatial residence, *casas* for members of his family, and is assisted by guards and officials who have, by custom, *casas* which approach those of royalty. He is treated with all respect due a Monarch and all the honours due a Lord. Those who are in his presence kneel on the ground and strike palm leaves with their hands as a sign of appreciation of His Excellence. They address him as Majesty and obey him with reverence. He lives in the royal enclave, called Macoco, a name which was begotten from the death of an animal on the site. This is the capital of Palmares; it is fortified with parapets full of *caltroops*, a big danger even when detected. The enclave itself consists of some 1,500 *casas*. There are keepers of law (and) their office is duplicated elsewhere. And although these barbarians have all but forgotten their subjugation, they have not completely lost allegiance to the [Catholic] Church. There is a *capela*, to which they flock whenever time allows, and *imagens* to which they direct their worship.... One of the most crafty, whom they venerate as *paroco*, baptizes and marries them. Baptismals are, however, not identical with the form determined by the Church and the marriage is singularly close to laws of nature.... The king has three (women), a *mulata* and two *crioulas*. The first has given him many sons, the other two none. All the foregoing applies to the *cidade principal* of Palmares and it is the King who rules it directly; other *cidades* are in the charge of potentates and major chiefs who govern in his name. The second *cidade* in importance is called *Subupuira* and is ruled by king's brother (*Gana*) *Zona*.... It has 800 *casas* and occupies a site one square league in size [five to sixteen square miles], right along the river *Cachingi*. It is here that Negroes are trained to fight our assaults (and weapons are forged there).

The Palmares social and political systems did not derive from a single African country or region. Rather, as one scholar has written, Palmares "was...an African political system that came to govern a plural society and thus give continuity to what could have been at best a group of scattered hideouts." When the kingdom was attacked, it may have sent armies to destroy nearby Indian communities and to confiscate food. Certainly Palmares soldiers conducted raids against Portu-

Pernambuco, Brazil



ATLANTIC OCEAN
PACIFIC OCEAN
COLOMBIA
VENEZUELA
GUYANA
SURINAM
FRENCH GUIANA
ECUADOR
PERU
BOLIVIA
CHILE
PARAGUAY
ARGENTINA
URUGUAY
Boa Vista
Amazon
Macapá
Belém
São Luís
Manaus
Fortaleza
Teresina
Natal
Cruzeiro do Sul
Porto Velho
Recife
Pernambuco
Maceió
Rio Branco
Guajará-Mirim
Mato Grosso
Salvador
Cuiabá
Brazília
Corumbá
Campo Grande
Belo Horizonte
Vitória
São Paulo
Campos
Rio de Janeiro
Santos
Curitibá
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guese and Dutch plantations in order to liberate additional numbers of slaves and incorporate them into one of the ten settlements. These actions, of course, enraged the large land owners who then pressured the Governor to send troops to protect their lands and eliminate the Palmares. Increasingly in the seventeenth century, expanding Portuguese settler communities confronted the Palmares.

Although Ganga-Zumba, who lived in the capital city of Macoco, was described as a king, he was an elected and not a hereditary ruler. Thus, the political system—a centralized kingdom—has been described as a "republic" by many scholars. The King—Ganga-Zumba—delegated political power, mainly to his relatives, during the span of five generations of rulers. The king's nephew, Zambi, was head of the army; the king's brother, Ganga-Zona, controlled the stores of military weapons.

The Ganga-Zumba was overthrown in a palace coup by Zambi in 1678—because it was feared that the king was prepared to sign a peace treaty with the Portuguese Governor in Pernambuco—but the political system itself was not altered. A hierarchical court system continued to dispense justice throughout the Palmares state. Zambi proclaimed himself king and signed a peace treaty with the Portuguese in 1680. The treaty did not last and a long war followed. The Portuguese were forced to hire expensive mercenaries to supplement their military forces. From 1692 to 1694, the war was continuous; the final battle occurred on February 5-6, 1694. Although many hundreds of *palmaristas* were killed or committed suicide, 500 others were captured and sold in the Pernambuco market. Zambi was captured and decapitated by the Portuguese and his head exhibited in public to prove to the African slaves that Zambi was not immortal. Nonetheless, Zambi remained a symbol of resistance and Palmares continued to symbolize personal and political freedom for those still enslaved in North and South America and the Caribbean.

"The most apparent significance of Palmares to African history," according to R. K. Kent,

> is that an African political system could be transferred to a different continent; that it could come to govern not only individuals from a variety of ethnic groups in Africa but also those born in Brazil, pitch black or almost white, latinized or close to Amerindian roots; and that it could endure for almost a full century against two European powers, Holland and Portugal. And this is no small tribute to the vitality of the traditional African art in governing men.

Florida: A Refuge for Slaves

From the 1700s until the mid-1800s, Florida was a refuge for runaway slaves from the southeastern United States. Then a Spanish possession, Florida was used primarily as a military and trading post and to provide food for Spanish ships traveling beyond Florida to South America. The Spanish encouraged slaves to come to Florida by offering them freedom. The Spanish assumed correctly that the freed slaves would provide guards to protect Florida from British troops. After the French and Indian War, Britain obtained possession of Florida, and the Spanish encouraged slaves to desert their masters.

Black Seminoles

It is difficult to determine the actual number of slaves who lived with the Seminole Indians in Florida. One source states that approximately 400 Africans were living with the Indians in 1820; of this number 80 were known to be fugitives. The actual number of Black Seminoles may be much higher since Seminoles frequently refused to give information about escaped slaves to white officials.

The Seminoles viewed the escaped slaves as natural allies and accepted them into their society. Fugitive and freed slaves and other negroes often formed villages on Seminole land, adjacent to Seminole villages. Their relationship with Seminoles was one of tenant and farmer, where the newcomers paid a percentage of their crops to the chief in return for use of the land.

Black Seminoles included: blacks who had been born free; descendants of fugitives; and runaway slaves. Within Seminole society these people held a variety of positions including warrior, hunter, or even advisor to the chief. They intermarried with the Seminoles, further binding themselves to the community. Some blacks, bilingual in English and Seminole, became interpreters for the Seminoles and exerted substantial influence over the Seminole leadership. Regardless of the position or status that blacks held in Seminole society, it was viewed as an improvement over slavery. Gad Humphreys, an employee under the Superintendent of Indian Affairs, recorded the condition of the Black Seminoles:

> The negroes of the Seminole Indians are wholly independent, or at least regardless of the authority of their masters, and are slaves but in name.

The Seminoles protected runaway slaves and made it extremely difficult for slave owners to secure a return of their slaves. The Seminoles required that the slave owner be able to prove ownership of the slave before turning the slave over to the owner. The settlement of slave disputes was further hindered because interpreters were often themselves former slaves and advised the Indians not to cooperate with the white man.

Following American Independence, five border wars were fought as the U.S. Army tried to invade Florida. In 1812 and 1818, the U.S. army, led by Andrew Jackson, marched into Florida in an attempt to capture and relocate the Indians and blacks. But the Army was once again thwarted when the blacks and Indians moved further south into more inaccessible territory.

In 1835 the army again invaded; this Second Seminole War lasted seven years. The war cost the U.S. $40 million and 2,000 lives. General Jesup, the U. S. commander, informed the war department: "This, you must be assured, is a Negro, and not an Indian war." While many Black Seminoles escaped to Cuba and the Bahamas, those who were captured were taken to Indian reservations. Black Seminoles who settled in Oklahoma were often the victims of kidnapping by white slave traders, and many left to settle in Mexico. Following the Civil War, Black Seminoles were invited to return to the U.S.

In addition to joining Seminole communities, former slaves formed their own community at Sarasota Bay, south of Tampa, Florida. During the Seminole War of 1812, the British had enlisted former slaves and free black men to fight against Andrew Jackson's army. In particular, Capt. Woodbine had over 400 former slaves and Black Seminoles under his command. In 1815, when the British army left Florida, they turned over a fort on the Apalachicola River to blacks which became known as "the Negro Fort." At the same time, Capt. Woodbine led about 80 men south of Tampa to Sarasota Bay where they established a settlement.

The settlement attracted many other runaways and when the "Negro Fort" fell to Jackson's army, many of these people came to Sarasota as well. This community, which existed from 1812 to 1821, reportedly had more than 400 men, women, and children. In 1821, a Coweta chief, William McIntosh, led a column of warriors to the black settlement and destroyed it, capturing most of its inhabitants. Some historians speculate that those captured by McIntosh were marched north and sold at a slave auction. Some have hinted that McIntosh, who was assigned the mission of destruction by Jackson, divided the profits from the sale of the slaves with the future President, who then used his share to build his famous home–The Hermitage–in Tennessee. Some of the slaves managed to escape the raid on their Sarasota Bay settlement and marched south, eventually sailing to islands in the Caribbean.

CLASSWORK

Place students in groups of three and provide each student with a copy of an excerpt from the life of Olaudah Equiano about his experience aboard a slave ship. Have the students in each group discuss the questions at the end of the reading. Afterwards lead a class discussion on the questions they answered and on the following questions from the lecture.

1. Why has information concerning slave communities been largely ignored in history books?
2. What are the similarities between the Palmares of Brazil and the Seminoles of Florida?

3. What were some reasons it might have been easier to establish slave communities in South America than in North America?

DISCUSSION QUESTIONS

1. How did Equiano react upon encountering a racial and cultural group of people different from his own?
2. Describe the conditions of the slave ship.
3. How were the captured blacks treated?
4. How did Equiano view the behavior of these people toward blacks and whites?
5. What evidence is there to suggest that many slaves had tried to jump overboard?

SAMPLE TEST

MATCHING

______Zambi
______Pernambuco
______Middle Passage
______Seminole
______Maroon
______Bozales

A. newly imported Africans
B. denotes slave communities
C. derives from Indian for "runaway"
D. King of the Palmares
E. voyage from Africa to the Americas
F. a city in Brazil
G. derives from Abundu for "hideout"

TRUE OR FALSE

7. ____Olaudah Equiano was afraid he was going to be eaten by the white men.
8. ____Ganga- Zuma was a Portuguese general.
9. ____Mocaco was the hidden royal city of the Palmares.
10 ___The U.S. Army easily captured the Seminoles of Florida.

FILL IN THE BLANK

11. The American president who was anxious to defeat the Seminoles was ___________.
12. When two ideas blend to create something new, we call it ____________________.
13. Two of the main ways slaves attempted to kill themselves during the Middle Passage were ________________________and ________________________.
14. The most famous of all the slave communities was ________________.
15. Palmares was a source of pride to slaves everywhere because it proved that Africans were capable of __________________.

ESSAY

There were many instances of slave rebellion in the Americas. Discuss the features that made the most famous of these Maroon communities so important.

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CHRISTIANITY IN AFRICA:1500 TO THE PRESENT

Robert E. Hamilton

GOALS

The student will be able to:

1. describe the history of Portuguese missionary activity in Africa and African reaction to Christianity and missionaries in the fifteenth-eighteenth centuries;
2. describe the development of other European missionary activities and African reaction to them in the nineteenth and twentieth centuries; and
3. list three independent African Christian churches and movements in the nineteenth and twentieth centuries.

KEY WORDS

theogony
shaman
pantheistic
evangelical
White Fathers
ecumenical missionary
Pentecostal
Aladura
charisma

LESSON TEXT

Of Africa's 500 million people, approximately 40 percent indicate that they are members of a Christian church. Although its impact has been greater in some regions than others, Christianty is one of those factors which has affected virtually all parts of the continent and has influenced the development of contemporary African societies.

The modern period of Christianity in Africa includes approximately 500 years of history—1500 A.D. to the present—and a legacy that has produced mixed feelings among both missionaries and African Christians. The mix of opinion results from the various impacts of Christianity upon African societies during the 500-year period. Before European governments claimed control of Africa, missionary organizations usually enjoyed more independence from government administrators. The Industrial Revolution, which began first in mid-eighteenth-century Britain before spreading to continental Europe, was followed by theories of free trade which included economic arguments against the slave trade. British Christians played an important role in the abolitionist movement which sought to outlaw slavery and the slave trade. Slavery was outlawed in Britain in 1772; the British government outlawed the international trade in slaves in 1806. British Evangelicals argued that slavery was wrong on the grounds that all peoples were created equally according to Divine Will; it was evil for one person to enslave another.

One of the most outspoken opponents of the international slave trade was Olaudah Equiano, also known as Gustavus Vassa The African. He was born in present-day Nigeria, kidnapped, and enslaved in the early eighteenth century. He was taken to the Americas, the West Indies, Europe, and Turkey. After purchasing his freedom, he went to Britain and argued in his autobiography (published in 1789) that the slave trade could be replaced by legitimate commerce, agricultural development, and Christianity.

The founding of Liberia, beginning in 1820, was also based in part upon the work of Christian groups in the United States who wanted to assist freed slaves to escape discrimination by establishing a new society of their own in Africa. The American Colonization Society, established in 1816, was independent of government control and saw Liberia as a place to return African Americans to Africa in order to introduce Christianity to an area adjacent to Sierra Leone, a settlement established by the British for former slaves liberated by the British anti-slavery naval squadron.

Despite these earlier anti-slavery efforts, European imperialism of the late-nineteenth century made it easy for Africans to assume that missionaries, traders, and government representatives from the same European country would naturally support one another. In Kenya, for example, one Kikuyu proverb asserts that: Between the European settler and the European missionary there is no difference. Kikuyu land was taken by the colonial government in the late-nineteenth and early-twentieth centuries on various pretexts and sold to European settlers. The Kikuyu proverb, therefore, makes no distinction between those British settlers who purchased land confiscated from Africans and offered for sale to Europeans, and the European Christian missionaries, who were separate from but still closely associated with the colonial government.

Anglican Archbishop Desmond Tutu of South Africa, prominent member of a "European" Christian church, says that the long process of "Christianizing" Africa has been beneficial in many ways. But Christianity has also separated many Africans from an important part of their cultural heritage:

> The fact is that, until fairly recently, the African Christian has suffered from a form of religious schizophrenia. With part of himself he has been compelled to pay lip service to Christianity as understood, expressed and preached by the white man. But with an ever greater part of himself, a part he has been often ashamed to acknowledge openly and which he has struggled to repress, he has felt that his Africanness was being violated.

Archbishop Tutu refers to the "African Christian" as a male. His term of reference reminds us that the Catholic missionaries of the the sixteenth-eighteenth centuries directed their appeal towards African royal families and towards men. Women were viewed as a group which would play a supporting but not a leading role in the expansion of the church within Africa. During the late nineteenth and twentieth centuries, however, African women have emerged as prophets and ministers, particularly in the "independent" churches.

Christianity was initially brought to North Africa and Ethiopia during the first three centuries following Christ's death (see the lesson plan on Early Christianity). The Portuguese and, later, other European missions were established in West, Central, and Southern Africa as a part of commercial trading ventures of the fifteenth-nineteenth-centuries. Many African leaders were willing themselves to use European missionaries to help them obtain better conditions of trade with European partners. But African leaders were reluctant,and in many cases refused to allow missionaries to establish mission stations, build churches, and preach. This reluctance resulted from the role of the missionary as the representative of a new spiritual authority. The Biblical statement "I am the way, the truth, and the light" has provoked controversy within Africa. The missionaries, the church, and the message of Christian pre-eminence threatened to divide African communities in order to establish a single authority greater than the African political and spiritual authorities.

The Ibo of present-day eastern Nigeria believe, according to the writer Chinua Achebe, that: "Where one thing stands, another may stand also." Achebe has explained that this represents the Ibo attitude that many ideas, even many gods, may occupy the same space and time. "There is no one way" to religion that is best for all peoples, Achebe has remarked. European missionaries, however, generally believed that Africans must give up their own religions in order to become Christians. Many African Christian ministers have preached the same message. This led, Achebe concluded, to conflict within African societies and the abandonment of many beliefs and practices which were valuable to Africans.

Christian communities did develop in Africa, though, and these were expanded by increased Catholic and Protestant missionary activity in the nineteenth century. Two types of African churches resulted: those which continued to be led and administered by church officials located in Europe or the United States; and those "independent" churches led and administered by Africans. In the twentieth century, both types of churches expanded rapidly in West, Central, East, and Southern Africa. However, beginning in the seventh century, most of the people living in North Africa and much of West Africa and the East African coast became Muslims.

As C. G. Baeta surveyed the long history of Christianity in Africa and elsewhere in his *Christianity in Tropical Africa*, he remarked that:

> In India, China, and Japan early Catholic endeavors deliberately developed the

> policy of adapting Christianity to the indigenous religions. In parts of Latin America blends of Christianity and African religious beliefs have emerged which appear to satisfy deeply the religious needs of those who practise them. In Africa, however, the distinguishing mark of missions has been their almost unanimous refusal to incorporate elements of the local traditional cults in any shape or form within the Christian system of religious thought and practice.

The "schizophrenic" behavior noted by Archbishop Tutu may be one result of the confrontation between African values and European missonary ideology. In some instances, African leaders and people rejected Christianity even as they welcomed and were hospitable to European Christian missionaries.

In other instances, Africans have embraced Christianity exclusively, calling upon church members to completely separate themselves from "traditional" religion or what was called "fetish worship" (after the Portuguese word *feitico,* idol or charm).

Finally, many Africans have added African elements to Christianity and have continued to honor and practice traditional cultural or religious rituals. Thus, Africans have responded in a variety of ways to both missionaries and Christianity. While some may believe that this has proven to be spiritually or behaviorally unhealthy, others view the African experience with Christianity as beneficial and typical of African intellectual flexibility; people became Christians because it was spiritually satisfying, practical, and/or socially useful.

Portuguese Missions in West Africa

Cautiously working their way around the West African coast in the fifteenth century, the Portuguese leased land in present-day Ghana from a local African ruler and built fort Sao Jorge da Mina (or Elmina, the mine) in 1482. Five years later, Portuguese captain Bartolomeu Dias sailed his ship across the Gulf of Guinea and rounded the southern tip of Africa. The establishment of Portuguese trading stations and commercial ventures on the western, southern, and eastern coasts of Africa followed, along with the dispatch of Catholic priests to minister to Portuguese settlers and Afro-Portuguese families and communities.

The Portuguese monopolized sea-borne trade in West Africa for a century before being joined by the Dutch, Danes, British, and others. The Portuguese established trading forts along the coast of West Africa and were interested in slaves, gold, ivory, skins, pepper, and palm oil. In return, they sold African customers cloth, glassware, kettles and pans of copper and iron, alcohol, tobacco, guns, and ammunition. Portugal stated, however, that its main interest in Africa was religion. Others have said that the Portuguese, as well as later European visitors to Africa, were interested in "God, Gold, and Glory."

Establishing Catholic missions was a matter of self-interest, from Portugal's perspective, but it was also a requirement of Pope Martin V (1417-1431), who made the Portuguese government responsible for missionary activities in lands newly discovered by its explorers in return for a monopoly over trade. The Portuguese government made a commercial profit and the Portuguese king appointed the priests who were sent to the settler colonies.

The Portuguese crown had several goals in Africa. The first was to transform Africa into a Catholic society on the model of Portugal itself. This would make it easier to communicate with Africans and therefore to control their societies. Second, the Portuguese were interested in locating the source of Africa's wealth, particularly the gold mines which had funded trade across the Sahara to North Africa. Third, Portugal hoped to locate the legendary kingdom of Prester John, a mythical Christian monarch who might join them in attacking Muslims and re-capturing control of the overland and Red Sea-Indian Ocean trade routes to India. Christian Ethiopia was considered by many to be the land of Prester John, and the Portuguese contributed substantially to the defeat of the Muslim armies of Ahmed Gran in Ethiopia in the fourteenth century.

Searching for new potential converts, Portuguese missionaries sometimes left the coast and travelled into the interior. In some instances, they found kingdoms similar to those in Europe. The missionaries attempted to convert the king and royal family, assuming that others within the society would voluntarily choose or be required to follow the king's example. Generally, however, most African kings and queens who were approached were curious about Catholic beliefs but were never fully converted to that faith. African rulers were willing to incorporate Catholic beliefs into their religion, but they were not willing to reject traditional beliefs or rituals. African rulers also wanted firearms and soldiers to assist them to defeat their enemies and viewed the missionaries as potential allies in this effort. The chief of Biguba, for example, wrote to Philip II of Portugal:

> I hope Your Majesty will write to the priest of the Company of Jesus sent here by you to receive me into the Church. I hope also that you will send some troops of which you have so many in order to destroy the forces of this enemy of ours who already has caused great damage.

If European interests in Africa were God, Gold, and Glory, African interests in Europeans might be described as "Arms, Ammunition, and Allies."

The religious expeditions into the African interior did not result in the establishment of new large Christian communities prior to the colonial era, although some leaders did become Catholics and received military aid, trips to Europe, and more favorable terms of trade. Affonso I of the Kongo became a Portuguese favorite because he was baptised as a Catholic and materially supported missionary efforts within the capital.

The Portuguese were most successful in Africa, however, when they established settler colonies on the islands off the African coast: Cape Verde, Sao Tome, Principe. These islands lacked large populations; instances of conflict were few; and the Portuguese settlers married African women on the islands. A religious and trading community was thereby established and administered by the Portuguese government. In 1576, the Portuguese moved from Sao Tome and established a settler community on the coast at Loanda among the Ngola (present-day Angola). But, religious activity was minor compared to the slave trade which annually sent thousands of Angolans by ship to Brazil.

The Portuguese also attacked and destroyed Muslim trading ports on the East African coast. They established a colony in Mozambique in order to control the gold trade originating within the interior kingdom of Mwene Mutapa. The gold trade ceased in the early nineteenth century, but Portugal retained control of the country until 1974.

To support themselves, Catholic priests sold pots and household items and some became involved in the slave trade. Many of the missionaries were lazy, and many of the Portuguese settlers who married African women and adopted an African lifestyle rejected the missionaries as incompetents and busybodies. Although the missionary involvement in the slave trade was considered a fundamental weakness of the missionary effort, it was also the unfortunate case that the missionaries were better able to control uprooted and stateless African refugees than individuals who remained solidly rooted within their own families and communities.

African Religions and Christianity

Africa's religious diversity was established long before the arrival of European or American missionaries. Many African states and societies had complex religious theogonies (religious belief systems) which explained the role of a supreme god and lesser gods in the creation of the world and the natural order. Africans were frequently tolerant of alien beliefs and could incorporate them into their own belief systems. For example an Asante (of present-day Ghana) might believe that *Nyame*, the supreme god who created the world, was like Jahweh of the Old Testament and could be called by many names. It was irrelevant, anyway, since the Asante viewed Nyame as a spirit so great and distant from humans that their words, opinions, or even their behavior, did not matter. Metaphorically, humans were tiny infrants created by The Almighty who left their welfare, deeds, and concerns to lesser spirits and deities.

Similarly, Catholics, following the Nicene creed, recognized the power of the Trinity (Father, Son, and Holy Ghost) but also prayed to or beseeched a vast array of saints, and recognized a collection of exalted spirits which included angels and the souls of the departed. The Pope could speak for all Catholics worldwide as a result of direct communication with God. Priests possessed the magical power to transform wine into blood, and bread (the "host") into the flesh of Jesus Christ. Thus, many similarities existed between a Catholic ecclesiastic (priest) and an African spirit medium (shaman). In one sense, this made it easier for some Africans to embrace Christianity without feeling that it was necessary to abandon their own gods. European missionaries, however, generally did not view this matter the same way.

But, if there were structural similarities between some African religious beliefs and European ones, important differences also existed. Africans were not evangelical: they did not permit or require their religion to be adopted or accepted by people outside of their particular ethnic group. Christianity and Islam, however, were and are universal rather than particularistic: believers may and should convert non-believers to the faith. This proselytizing attitude is the result of Biblical and Koranic injunctions to carry the revealed word of God or Allah to the unconverted throughout the world.

Portuguese priests also frequently attacked African polygamy (having more than one wife), which was quite common in Africa. Yet, in order to report some type of success, priests also would baptize polygamous households as well as thousands of other Africans who never attended Mass or practiced Catholicism exclusively. The priests were expected to help transform Africa but without much support from their government or the church. Portugal, with only 1.5 million people, was a poor country which could not afford the many mission stations it was forced to establish from Brazil to the East Indies to comply with Pope Martin's requirements. The Portuguese crown also lacked the money to subsidize efforts on a grand scale and the church lacked the personnel necessary to staff the missions.

The theoretical answer to the problem was to convert Africans, train them in African-based seminaries, and develop an indigenous African priesthood. This scheme failed: not enough African male converts were won, the seminaries were poorly staffed and administered, and women were virtually ignored. Pior to the mid-nineteenth-century development of quinine as a treatment for malaria, the infectious disease (spread by the bite of the female anopheles mosquito) claimed the lives of many of the clergy. Also, there were few important missionary scholars prior to the nineteenth century and much quarrelling among those who did go out to Africa. African states refused to finance these missions, the exception being that of the Kongo, which provided subsidies and food for children who attended the mission school.

In South Africa, white settlement at Cape Coast, beginning in 1652, was not a missionary effort. White expansion into the interior of southern Africa was a search for new farmland and a desire to escape government control, not an evangelical mission. The mix of Dutch, British, French Huguenot, and Jewish immigrants complicated relations with indigenous Africans such as the Khoi and San, who had lived in the regions for thousands of years, as well as the Bantu-speaking peoples who were later arrivals. British missionaries such as Robert Moffat became involved in the politics of South Africa in the nineteenth century and both European-led and independent churches have been established in the past two centuries.

Nineteenth Century Missionary Movement

As noted above, fifteenth-eighteenth century Christian missionary activity was closely linked to trade and state financing and served European and Euro-African commercial settlers and their families. The nineteenth-century Protestant missionary movement was based not upon its links to state trade and financing but to evangelicalism and the financial support of individual Christians and missionary organizations. The first mission-related organization in England was the English Society for the Propagation of the Gospel, begun in 1701 to assist "our loving subjects" to resist and overcome "atheism, infidelity, popish [i.e. Catholic] superstition and idolatry." Later, in England, the Baptist Missionary Society was established in 1792 with William Carey its first missionary; the London Missionary Society, a Congregational effort, was established in 1795; and the Church Missionary Society was an evangelical Anglican organization established in 1799. The British and Foreign Bible Society was founded in 1804 and the General Missionary Society of the Methodists was estabished in 1818. The American Board of Commissioners for Foreign Missions (established in 1810) and the American Baptist Missionary Board (established in 1814) were based in the United States. Within the European continent, the Netherlands Missionary Society (1797) and the Basel Missionary Society (1815) were important additions to the evangelical movement. The new Protestant missions were relatively ecumenical (non-denominational or multi-denominational), and assisted one another. They were financed by thousands of working-class donors within individual parishes and churches.

The new Catholic missions, funded by the French Association for the Propagation of the Faith, were based upon contributions by parishioners in Europe and America. The missions included the Holy Ghost Fathers, Society of African Missions, and Cardinal Lavigerie's White Fathers (established in 1878). The Vatican re-established its official missionary agency, Congregatio de Propaganda Fide (Congregation for Propagating the Faith) in 1817; Cardinal Cappelaria (later, Pope Gregory XVI: 1830-1846) was appointed the Prefect [Chief Officer] of Propaganda in 1826. Pope Gregory played a vigorous role in supporting mission work, and unsuccessfully attempted thereby to control the French-based Association. In other instances, Propaganda was more successful in controlling seminaries and priests among the 50 new Catholic missionary societies.

Although Africa's coastal climate remained inhospitable to Europeans, new missionaries–including larger numbers of women–built new mission stations in the 1850-1900 period. New journals described their work to their European supporters. New stations were established in the African interior–far removed from coastal markets and government representatives. The missionaries enjoyed an independence from government administrators and frequently criticized their policies and actions before the colonial era began. They sponsored independent exploration efforts such as the 1841 Niger Expedition, and defended, at times, African values and leaders, although when they did so they usually incurred the anger of the government's representatives, fellow missionaries, or European traders. Slowly, the missionaries built clinics, mission stations, agricultural plantations, and in some cases became traders and merchants. They also built schools and taught in the European languages, thereby developing a new class of literate Africans in the interior who not only spoke African languages but one or more European languages as well. Christian missionary work in West Africa is shown in the map on page 73.

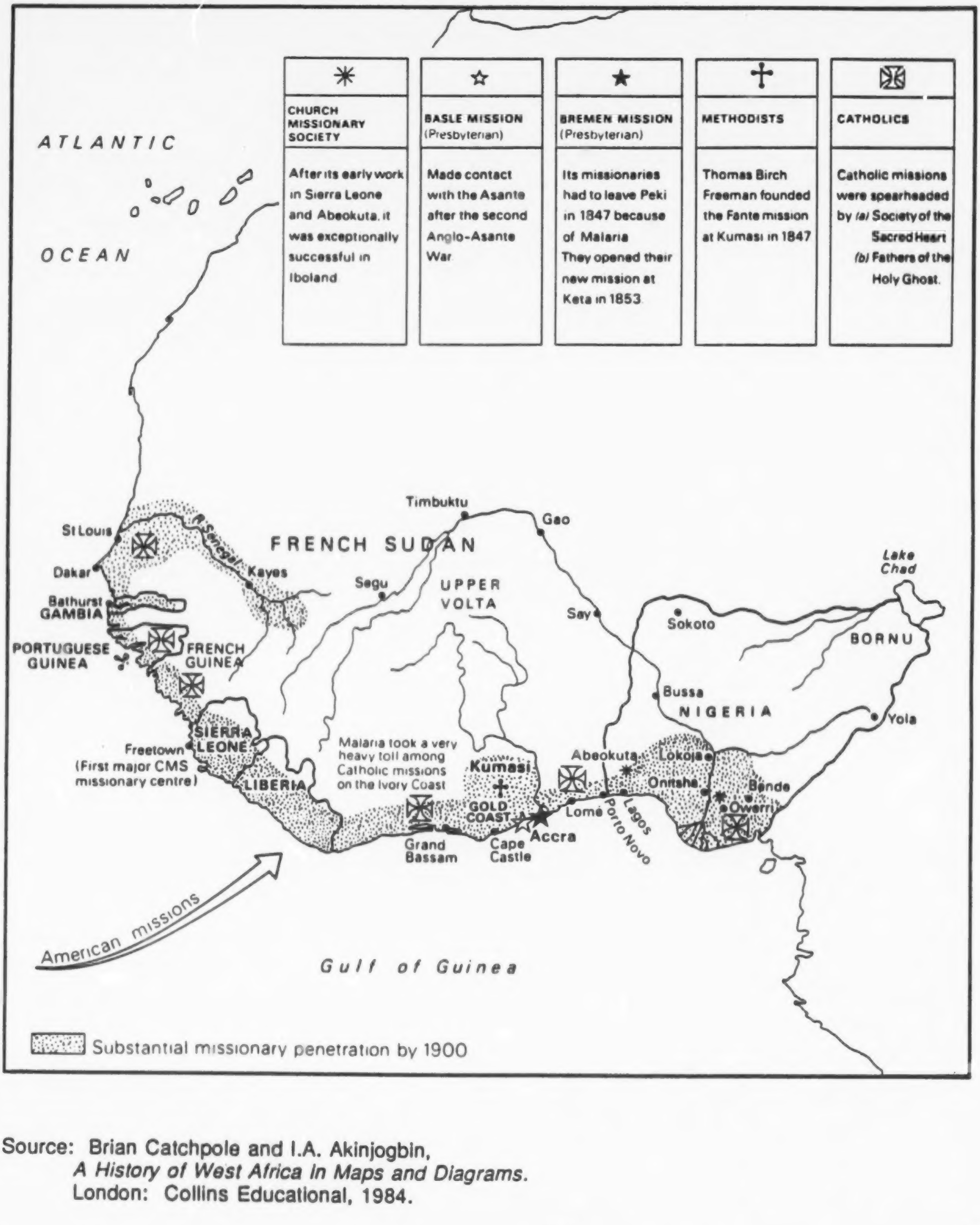
Traditional Rulers and Missionaries

The first West African graduate of a British university was Philip Quaque (b. 1741; d. 1816) of the Gold Coast, who obtained a Bachelor of Arts degree from Oxford. In 1754, Quaque went to England to study. He was ordained a priest in the Church of England and returned to the Gold Coast in 1766 where he lived until his death.

By 1900 in West Africa, there were 29 missions; 518 foreign missionaries; 2,538 African auxiliaries; 2,000 churches and mission stations; and approximately 250,000 converts out of a total West African population of 50 million people.

Despite the new European evangelical fervor of the nineteenth century, Africans generally did not convert to Christianity; African political and religious leaders opposed the attempt to introduce a belief system which undermined their own positions. Experimenting with missionaries to test their usefulness, African leaders generally concluded by 1900 that European missionaries were more loyal to European rather than African political and religious institutions. African converts, moreover, were considered dangerous within their own communities–they undermined the popular support, loyalty, and taxes required by African leaders. Moreover, in addition to polygamy, mis-

Missionary Penetration of West Africa Before 1914



✳	☆	★	☨	⊠
CHURCH MISSIONARY SOCIETY	BASLE MISSION (Presbyterian)	BREMEN MISSION (Presbyterian)	METHODISTS	CATHOLICS
After its early work in Sierra Leone and Abeokuta, it was exceptionally successful in Iboland	Made contact with the Asante after the second Anglo-Asante War	Its missionaries had to leave Peki in 1847 because of Malaria. They opened their new mission at Keta in 1853	Thomas Birch Freeman founded the Fante mission at Kumasi in 1847	Catholic missions were spearheaded by *(a)* Society of the Sacred Heart *(b)* Fathers of the Holy Ghost.

ATLANTIC
OCEAN
St Louis
Dakar
Bathurst
GAMBIA
PORTUGUESE GUINEA
FRENCH GUINEA
R. Senegal
Kayes
Timbuktu
Gao
FRENCH SUDAN
Segu
UPPER VOLTA
Say
Sokoto
Lake Chad
BORNU
Bussa
NIGERIA
Yola
SIERRA LEONE
Freetown
(First major CMS missionary centre)
LIBERIA
Malaria took a very heavy toll among Catholic missions on the Ivory Coast
Kumasi
GOLD COAST
Grand Bassam
Cape Castle
Accra
Lomé
Porto Novo
Lagos
Abeokuta
Lokoja
Onitsha
Bende
Owerri
American missions
Gulf of Guinea
Substantial missionary penetration by 1900

Source: Brian Catchpole and I.A. Akinjogbin,
A History of West Africa in Maps and Diagrams.
London: Collins Educational, 1984.

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sionaries opposed the taking of traditional titles, the killing of twins at birth, secret societies, the pouring of libations, African dances and clothing (or lack of it), and African medical practices.

Many African leaders refused to even experiment with or tolerate the presence of missionaries. In some parts of Yorubaland, many chiefs and people believed that the white skin of missionaries proved they were ghosts or spirits and should be avoided. The Ijebu (of present-day Nigeria) who saw one CMS missionary sacrificed goats, sheep, and chickens to their gods and asked for protection from this "spirit." Some Asante thought that white Europeans had spirits closer to those of animals than humans, the converse of European racist views about Africans. Europeans, in the opinion of many Africans, were not truly human.

Many African rulers saw missionaries, then, as threats: spies, ghosts, or usurpers. Missionaries sought to change African society, to re-mold it. They did not ask to become subjects of the African rulers but rather established a competing institution. Missionaries who found a temporary residence in some states were instructed by African leaders not to teach their European language or the message of the Bible to their African subjects.

Thus, a tension always existed between African rulers and European missionaries. The egalitarian message of the New Testament was a threat. African converts challenged traditional authority and frequently were supported by government administrators and constabulary. Missionaries were considered useful by African leaders when they acted as a means towards realizing African political and commercial ends: improved trade and communications with Europe, and the acquisition of firearms, ammunition, and other consumer items.

Fundamentally, European missionaries *did* want to transform African society. They specifically went to Africa in various capacities in order to persuade Africans to adopt a belief in a new god and his human/divine son–Jesus Christ. [Some Africans–who rejoiced in large numbers of offspring–scoffed at the power of a god who was incapable of producing more than one son.] Missionaries wanted to be independent of government administrators when they chose, but also demanded protection when they were alarmed or threatened.

The European missionaries of the nineteenth and twentieth centuries have been blamed by some Africans for assisting their governments' imperial and colonial efforts. Other Africans, however, point out that simultaneously missionaries contributed to African nationalism. The missionaries generally relied upon education to achieve their goal of transforming Africa, and introduced technical, religious, and medical training towards this end. In Sierra Leone, the Church Missionary Society opened Fourah Bay College (now the University of Sierra Leone) in 1829. By 1868, the CMS had established 21 elementary schools; and by 1865 it had established a secondary school each for boys and girls. The missionaries were also in the forefront of European language study in Africa, so that they could translate all or part of the Bible into the vernacular for study by local church members. And, they published dictionaries, word lists, and grammars for use in Africa and abroad. Even present-day dedicated socialists such as Zimbabwe president Robert Mugabe recall the educational assistance they received at mission schools. The debate over the impact of European missionary activity is not likely to end soon.

Twentieth Century African Independent Churches: the Aladura Movement

The second type of church in Africa–one established and controlled by Africans–has been called an "indigenous" one and contains two categories. The first type incorporates traditional African beliefs and practices into Euro-Christian churches. The second type of African indigenous church essentially mirrors the beliefs, practices, and organization of the European mission churches. Both categories of African indigenous churches have spread rapidly in the twentieth century. We shall concentrate here upon the Aladura church of West Africa and the Kimbanguist church of Central Africa as representatives of these two categories.

The name "Aladura" derives from the Yoruba word for prayer (adura). This is an independent African movement based upon the belief that God answers all prayers. Prayer, therefore, is at the center of the worship service, and members of the Aladura movement–which began in western Nigeria–rejected the use of traditional African and Western medicine, not prayer-based, which are used to counteract infections. Today, however, the Aladura allow church members to decide upon the use of Western medicine, but strictly forbid the use of traditional African healing practices.

There are many Aladura denominations. Three of the major Aladura are: the Christ Apostolic Church, the oldest and the least African in belief and practice; the Cherubim and Seraphim, which had many factions but has recently been re-united under its female co-founder, Captain Abiodun; and the Church of the Lord and the Celestial Church of Christ, the youngest but fastest growing. There also exists an international Aladura movement, which is similar to Pentecostal churches in the United States.

The Aladura movement originated during the 1918 influenza epidemic in southern Nigeria. J. B. Sadare organized the Precious Stone Society which rejected medicine and relied solely upon prayer. Through member David Odubanjo of Lagos, the Society became internationally linked to the Faith Tabernacle Church in the United States.

Revivals during the 1930s emphasized dependence upon the Bible, prayer, and holy water. The minister Joseph Babalola of Faith Tabernacle in Ilesha, Nigeria, was an inspiring preacher who drew large crowds from other parts of southern Nigeria. Prophets such as Daniel Orekoya and Josiah Oshitelu emerged. The Aladura explained the world-wide depression, famine, and epidemics of the 1930s as God's punishment:

> Many are the hardships which Satan has sent to us now, mighty dangers hang over the world...all the people of the world suffer from lack of trade, shortage of money and unemployment....The times are changing. ...Famine, Epidemic and Death are abundant. In a phrase, the whole world is upside down.

The Aladura movement began as a religion of literate clerks and traders and became one which today includes illiterate farming Christian converts as well. Splits and factions have emerged within the Aladura churches since the 1930s, but the movement continues to grow. Professional pastors and administrators have emerged to promote the continuance of the churches beyond the death of a founding prophet or visionary whose charisma (magnetic personality) draws support from the populace, and results in influence and power. The Aladura is an independent African church which draws selectively upon Euro-Christian traditions such as Pentecostalism and literal Biblical interpretation. These are combined with select features of traditional African practice such as religious dance and belief in the divine revelation of hidden knowledge.

The Kimbanguist and Other Independent African Churches

J. B. Webster noted that Africans established separate and independent churches through a process similar to that which resulted in the development of separate Roman Catholic, Greek, Russian, and Ethiopian Orthodox churches, as well as the many varieties of Protestant churches and faiths. "Schism," he concludes, "has been endemic in the Christian tradition."

Within Africa, the Aladura represented only one of many different African Christian churches and movements in the nineteenth and twentieth centuries. Africans trained at European mission stations within Africa frequently scorn preachers and members of the independent churches as apostates or heretics. Nevertheless, many independent churches have risen throughout sub-Saharan Africa.

One reason for the rise of independent African churches in this century was the fact that European missionaries and the colonial administrators shared certain social and political values which separated them from African converts. Africans discovered that while they might eventually become acolytes (clerical assistants) or ministers within the mission churches, they could not become bishops and chief administrators–positions reserved for Europeans. One English missionary criticized European racial attitudes and policy in this way: "God wants you all to be Christian–some few of you to be priests; but he only chooses white men as bishops." With the exception of a few Africans such as Anglican Bishop Samuel Crowther of Nigeria (1864 to 1891), this policy remained true until the nationalist period in Africa after World War II.

While many Africans today praise European missionaries for building schools and health facilities, others resent the social segregation which separated European clerics from African parishioners; the support provided by the missions for colonial governments; and the unwillingness of European missions to appoint educated Africans to positions of authority. Many of the African independent churches were established to enable Africans to control churches in which they provided a majority if not all of the members. The African Orthodox Church in Uganda was established, according to its leaders, "for all right-thinking Africans, men who wish to be free in their own house, not always being thought of as boys."

Yet Christian communities in Africa continued to grow during the colonial period. African graduates of mission schools were frequently more successful in securing jobs requiring literacy in English, French, or German. European dress and mannerisms became fashionable and were emulated or required by business and government employers. Purification and revivalist movements–such as the one inspired by Alice Lenshina, who left the Church of Scotland to establish the Lumpa Church in present-day Zambia, Tanzania, and Malawi–added new African converts and solidified the base of the independent churches. African churches began to incorporate African languages, instrumentation, liturgy, and ritual into independent church services.

Although the independent churches generally avoided politics, colonial governments were very suspicious of their motives and imprisoned many African church leaders. Among the most famous was Simon Kimbangu, who was jailed in the former Belgian Congo (now Zaire) in 1921 and died there in 1951. Congo missionaries claimed that Kimbangu's followers were nationalists who wanted to replace the colonial government with one led by Africans. By 1952, there were almost 4,000 political prisoners in the Congo, most of them members of independent churches.

Kimbangu, a catechist of the British Baptist mission and a Bakongo of the Kongo Kingdom, led a large revival in which he asked Africans to destroy traditional religious statues, charms, and amulets (charms to protect one against evil). Thousands of people left their jobs to attend the revival meetings and to see Kimbangu, who was rumored to have magical healing powers. Kimbangu was arrested, allegedly for preaching that God was more powerful than the Belgian state or colonial administration. In June 1921, Kimbangu escaped jail but voluntarily returned in September of that year. In the interim, Europeans armed themselves for an expected uprising and revolutionary movement. They worried that the favorite hymn of Kimbangu's followers was "Onward Christian Soldiers." Kimbangu himself spent the time from June to September in Congolese villages, openly preaching and teaching.

Although Kimbangu did not advocate political reform, his work was considered a threat to the colonial government. His followers and other Africans were not allowed to buy Bibles because the government feared that scripture would be used to justify a revolt. Thus, although the Kimbanguist movement began as a purely religious one, it was perceived by colonial authorities as a political movement and its leader treated, tried, and imprisoned as a traitorous enemy of the state.

Within the present-day country of Malawi (formerly Nyasaland), John Chilembwe founded the Providence Industrial Mission in 1906 in order to protest the racial policies of the colonialist government and, later, the recruitment of Africans to fight in World War I. Chilembwa led an uprising in 1915 which was suppressed and ended with his death. The movement he inspired, however, continued.

Another large, religiously based anti-colonial movement in Nyasaland was led by Elliot Kenan Kamwana, who established the African Watchtower Church in 1908-09. This church was inspired by the Watchtower organization of Jehovah's Witnesses of the United States. Kamwana preached that the end of the world was appoaching, that colonialism would end, and that Africans would enter a new age of material prosperity. The Nyasaland government exiled Kamwana in 1909 and did not permit him to return until 1937. But his church and movement spread from Nyasaland to Northern Rhodesia (Zambia) and Southern Rhodesia (Zimbabwe).

Since 1960 and the emergence of African-controlled governments on the continent, many mission churches have been forced to admit Africans into positions of authority or risk confrontation with African-led governments. Independent churches have also become more acceptable.

DISCUSSION QUESTIONS

1. Why did the Portuguese want to sail to African ports? Why did they want to sail south around the tip of the continent?
2. Why did Catholic and Protestant mission societies send priests and ministers to Africa in the nineteenth and twentieth centuries?
3. What were the reactions of African rulers and people to missionary activities within their societies?
4. What are African independent churches? Why were they established?
5. Why do many Africans have mixed attitudes regarding the introduction of Christianity into Africa?

MATCHING

______"Where one thing stands, another may stand also."
______Pope Martin V (1417-1431)
______Alice Lenshina
______Simon Kimbangu
______Affonso I
______White Fathers
______Philip Quaque (1741-1816)
______J. B. Sadare

A. Catholic king of the Kongo
B. established the Aladura church in Nigeria
C. charismatic Bakongo preacher
D. Catholic missionaries
E. Ibo proverb
F. founded Lumpa Church of Zambia
G. first West African to graduate from a British university
H. Made the Portuguese responsible for missionary activity

SHORT ANSWER

1. Bishop Desmond Tutu says that "until fairly recently the African Christian has suffered from a form of religious ______________________________."
2. The modern period of Christianity in Africa began about______________A.D.
3. The first Portuguese missions in West Africa were located on islands such as:
   ______________________________,
   ______________________________,
   and____________________________
4. Pope Martin V declared that the Portuguese ________________________would have the power to appoint the priests sent to settler colonies.
5. Many missionaries from various countries in Europe and from America began arriving in Africa in the__________ century.
6. Many traditional African rulers ___________________missionaries from preaching in their societies.
7. One well-known African independent church is the ___________________.
8. About_________________ percent of Africa's population of _____________ million people is Christian.

ESSAY

1. How have African traditional beliefs been affected by the introduction of mission Christians or independent churches.

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MODERN AFRICA

George Burson

GOALS

The student will be able to understand:

1. sub-Saharan Africa from 1900 to 1930;
2. the growth of African nationalism;
3. sub-Saharan Africa since independence; and
4. the history of the Republic of South Africa.

KEY WORDS

imperialism
Great Depression
apartheid
World War II
nationalism
Afrikaans
Bantustans
ethnic
indirect rule

LESSON TEXT

Sub-Saharan Africa: 1900-1930

Europe had a long history of contact with sub-Saharan Africa through the trans-Saharan caravan trade which began in the third or fourth century A.D. European traders had been in constant contact with Africa's coastal regions ever since the Age of Discovery, beginning in the fifteenth century. In the eighteenth and nineteenth centuries, trade in raw materials and slaves increased European influence. After 1880, the largest and most powerful states in Europe scrambled for territory and pushed into the interior of Africa, using overwhelming military force to establish firm political control, despite large-scale African resistance in many parts of the continent.

Gradually but relentlessly, this imperial system transformed Africa. Generally speaking, its effect was to weaken the traditional social order and challenge accepted values. Yet this generalization must be qualified. For one thing, sub-Saharan Africa consisted of many different cultures and ethnic groups prior to the European invasion. There were, for example, over 3,000 distinct languages, 800 to 1,000 major languages, and a corresponding number of distinct cultures and political systems ranging from band societies of 15 to 40 members to large and powerful kingdoms or states with millions of people.

The effects of imperialism varied accordingly. Furthermore, the European powers themselves took rather different approaches to colonial rule, although some historians have concluded that the effects were the same. The British tended to exercise "indirect rule" through existing chiefs or ones created or appointed by the colonial government. The French believed in "direct rule" by appointed officials. The number of white settlers varied greatly from colony to colony, depending upon the attractiveness of the colony or protectorate for agriculture and trade. The colonial boundaries established by 1914 can be seen in the map on page 80. Compare them with the boundaries of 1952 depicted in the map on page 81.

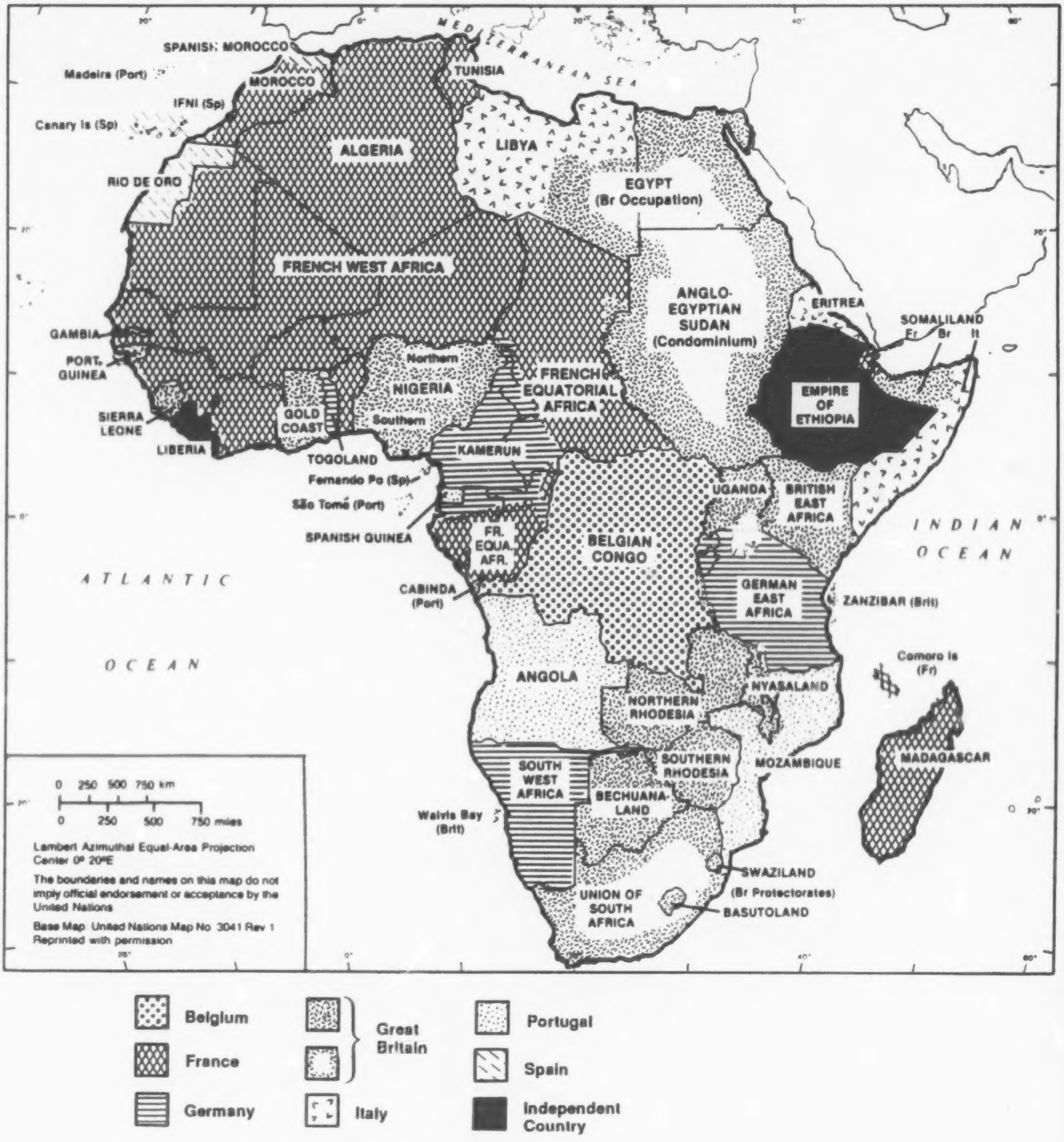
Politically, the goal of the Europeans was stability, a condition they attempted to accomplish through the maintenance of small armies with white officers and non-commissioned officers (NCOs), an African police force, and a modern bureaucracy capable of taxing and governing the population. Since the colonies were supposed to pay for themselves, salaries for government workers normally absorbed nearly all the tax revenues and very little was spent on basic social services. Economically, the imperialist goal was to draw the raw materials of Africa into the rapidly expanding world economy. The Europeans often imposed head taxes, payable in money or labor, to compel Africans to work for the colonial government, traditional chiefs, on plantations, or within the mines. Overall, the impact of colonization was a shifting of African agriculture to cash export crops and a decline in both traditional self-sufficient farming and nomadic herding.

The Growth of African Nationalism.

The Great Depression (1929-1940) was the decisive turning point in the development of African nationalism. For the first time unemployment was

Colonialism in 1914

(Generalized Boundaries)


MEDITERRANEAN SEA
SPANISH MOROCCO
Madeira (Port)
MOROCCO
TUNISIA
IFNI (Sp)
Canary Is (Sp)
ALGERIA
LIBYA
RIO DE ORO
EGYPT (Br Occupation)
FRENCH WEST AFRICA
ANGLO-EGYPTIAN SUDAN (Condominium)
ERITREA
SOMALILAND Fr Br It
GAMBIA
PORT. GUINEA
Northern
NIGERIA
Southern
FRENCH EQUATORIAL AFRICA
EMPIRE OF ETHIOPIA
SIERRA LEONE
LIBERIA
GOLD COAST
TOGOLAND
KAMERUN
Fernando Po (Sp)
São Tomé (Port)
SPANISH GUINEA
UGANDA
BRITISH EAST AFRICA
FR. EQUA. AFR.
BELGIAN CONGO
INDIAN OCEAN
ATLANTIC OCEAN
CABINDA (Port)
GERMAN EAST AFRICA
ZANZIBAR (Brit)
Comoro Is (Fr)
ANGOLA
NORTHERN RHODESIA
NYASALAND
MOZAMBIQUE
MADAGASCAR
SOUTH WEST AFRICA
SOUTHERN RHODESIA
BECHUANA-LAND
Walvis Bay (Brit)
SWAZILAND
(Br Protectorates)
BASUTOLAND
UNION OF SOUTH AFRICA
0 250 500 750 km
0 250 500 750 miles
Lambert Azimuthal Equal-Area Projection Center 0° 20°E
The boundaries and names on this map do not imply official endorsement or acceptance by the United Nations
Base Map: United Nations Map No. 3041 Rev 1 Reprinted with permission
Belgium
France
Germany
Great Britain
Italy
Portugal
Spain
Independent Country

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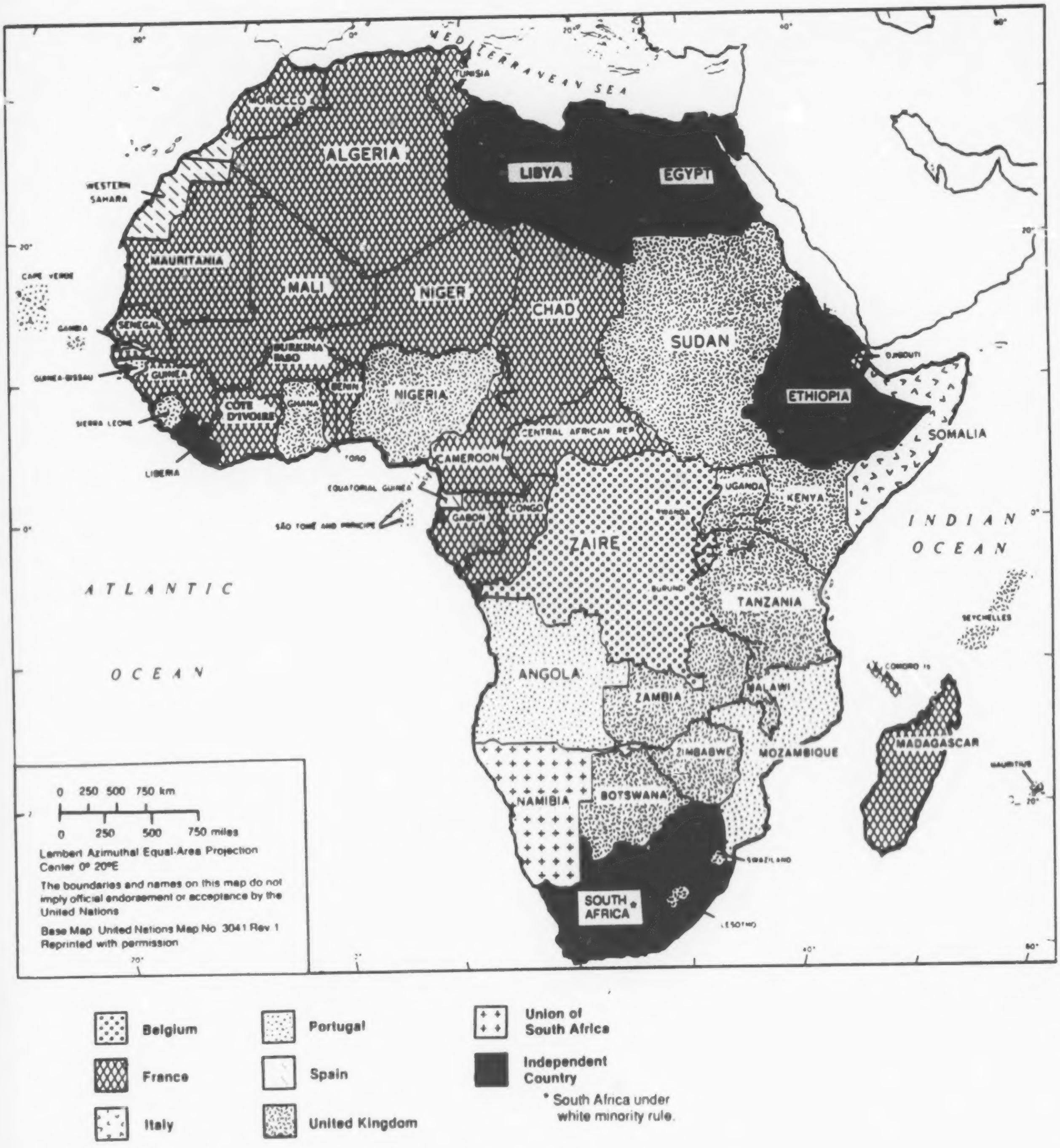
Colonialism in 1952


MEDITERRANEAN SEA
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EGYPT
WESTERN SAHARA
CAPE VERDE
MAURITANIA
MALI
NIGER
CHAD
SUDAN
SENEGAL
GAMBIA
GUINEA-BISSAU
GUINEA
BURKINA FASO
SIERRA LEONE
LIBERIA
COTE D'IVOIRE
GHANA
TOGO
BENIN
NIGERIA
CAMEROON
CENTRAL AFRICAN REP.
EQUATORIAL GUINEA
SÃO TOMÉ AND PRINCIPE
GABON
CONGO
ZAIRE
RWANDA
BURUNDI
UGANDA
KENYA
ETHIOPIA
DJIBOUTI
SOMALIA
INDIAN OCEAN
SEYCHELLES
TANZANIA
ATLANTIC OCEAN
ANGOLA
ZAMBIA
MALAWI
COMORO IS.
MADAGASCAR
MAURITIUS
MOZAMBIQUE
ZIMBABWE
NAMIBIA
BOTSWANA
SWAZILAND
SOUTH AFRICA
LESOTHO
0 250 500 750 km
0 250 500 750 miles
Belgium
France
Italy
Portugal
Spain
United Kingdom
Union of South Africa
Independent Country

Lambert Azimuthal Equal-Area Projection
Center 0° 20°E

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Base Map United Nations Map No. 3041 Rev. 1
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* South Africa under white minority rule.

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widespread among educated Africans, who continued to increase in number as job openings in government and the big foreign trading companies remained stable or even declined. Hostility toward well-paid white officials rose sharply. The Great Depression also produced extreme economic hardship and profound discontent among the African masses. Most African economies were based on one or two crops. The Great Depression destroyed the markets for many of these products. African peasants and small business people who had been drawn into the world economy now suffered greatly and they blamed the colonial governments for their predicament.

World War II (also referred to as the Second World War) greatly accelerated the changes begun in the 1930s. Mines and plantations strained to meet wartime demands. Cities grew rapidly and the resulting social dislocation created discontent. Africans had such eye-opening experiences as the curious spectacle of the British denouncing the racism of the Germans. Many African soldiers who served in India were very impressed by Indian nationalism.

In *Weep Not Child*, the Kenyan author Ngugi wa Thiong'o writes about the period in his country following the end of World War II,(referred to by his African narrator as the "Big War") and the impression it made on African soldiers who fought in Europe or Asia. The narrator comments at one point:

> Who made the road [in the Kenyan highlands]? Rumor had it that it came with the white men and some said that it was rebuilt by the Italian prisoners during the Big War that was fought far away from here. People did not know how big the war had been because most of them had never seen a big war fought with planes, poison, fire and bombs–bombs that would finish a country just like that when they were dropped from the air. It was indeed a big war because it made the British worry and pray and those black sons of the land who had gone to fight said it was a big war. There was once another big war. The first one was to drive away the Germans who had threatened to attack and reduce the black people to slavery. Or so the people had been told. But that was far away and long ago and only old men and middle-aged men could remember it. It was not as big as the second because then there were no bombs, and black people did not go to Egypt and Burma. Why should the white men have fought? Aaa! You could never tell what these people would do. In spite of the fact that they were all white, they killed one another with poison, fire, and big bombs that destroyed the land. They had even called the [African] people to help them in killing one another. It was puzzling. You could not really understand because although they said they fought Hitler...Hitler too was a white man.

The first movement for independence occurred in the Gold Coast, which was renamed Ghana in March 1957. Rioting and an economic boycott of white business broke out under the leadership of Kwame Nkrumah, who attended universities in England and the United States. In 1951 his party–the Convention Peoples Party, or CPP–won a majority in the legislature and he demanded immediate independence. Over the next few years the British gradually shifted power to the local Africans. With this short apprenticeship in self-government, it was possible to make the transition to full independence without violence in 1957.

After Ghana's breakthrough, independence for other African colonies followed rapidly. The main problem was the permanent white settlers. Wherever white settlers were at all numerous, as in Kenya, Southern Rhodesia (later Zimbabwe), Algeria, or South Africa, they sought to preserve their privileged position. The African population in Kenya had doubled in 25 years, creating tremendous pressure for expansion into the lands held exclusively by white farmers. The white population, instead of recognizing the needs of the Africans, instituted progressively more strict and severe laws directed against the majority. Some Kikuyu in Kenya formed a terrorist organization, Mau Mau, to achieve their political and economic goals.

Not only did Mau Mau seek independence, they punished and sometimes killed those of their own people who were servile to the Europeans or who resisted Mau Mau demands. In 1957 Kenya erupted in a total state of civil anarchy. Mau Mau terrorism had spread into almost every area of the country. Africans suspected of participating in the secret society were shot on the spot by whites. Mau Mau was effective, however, in persuading the British that it was unprofitable to continue a long struggle against a guerilla organization which was capable of living within the countryside and terrorizing the population. Few white people were actually attacked or killed, but many black Africans died as a result of Mau Mau operations and in the concentration camps built by the colonial government. Most of the British farmers departed and in 1963 Kenya became independent.

Other long wars were fought in Algeria (1954-1961), Southern Rhodesia (present-day Zimbabwe) and in the Portuguese colonies of Angola, Mozambique, and Guinea-Bissau. In Southern Rhodesia whites were numerous enough to prevail for a long period. Southern Rhodesian whites illegally declared independence from Britain in 1965, and fought black nationalists until 1980 when the whites and blacks worked out a compromise wherein the black majority would rule and the whites would be allowed to participate in the government. In 1984 whites still controlled 33 percent of the nation's best farmland and accounted for 80 percent of Zimbabwe's agricultural production.

Sub-Saharan Africa Since Independence

It is important to note that African resistance to European imperialism and colonialism was widespread, and that the colonial period was a relatively short one of approximately 60 to 80 years. Equally important, colonialism was not designed to be an exercise in democratic government: Africans were not asked or permitted to elect colonial administrators or representatives. European governments, in fact, were not planning to return political and governmental control to popularly elected African leaders until they were relatively quickly forced to do so in the late 1950s and early 1960s.

The restoration of political control, however, introduced a new set of political actors, not the traditional officials whose political and economic systems were incorporated into the various colonial structures in the late nineteenth century. The new political parties were frequently opposed to the traditional leaders, who tended to represent rural rather than modern urban constituencies. Although Africans jubilated over the nationalist victories and new independent political order of the 1960s, ethnic rivalries, secessionist tendencies, sahelian drought in the 1970s and 1980s, extraordinary energy price increases, the decline of world market coffee, tea and cocoa prices, and other factors have produced economic decline, the rise of single-party socialist and military governments, and what Ali Mazrui has referred to as "the African condition."

Using a medical metaphor, Mazrui then examined the African "patient" and "diagnosed" the problem. Mazrui, among others, lamented that Africans grew fond of imported foods, cars, and luxury items which became increasingly unaffordable in the 1980s. While per capita income increased annually at 1.8 percent, population increased at 3.6 percent. The "green revolution" which made India a net exporter of rice has not been duplicated in most African countries.

Yellow fever, dysentery, malaria, hookworm, yaws, schistosomiasis, vitamin deficiency, and malnutrition affect parts of the African continent. The U.S. Bureau of the Census forecasts that by 2015 A.D., more than 70 million AIDS victims will be African and that it will be a major cause of adult deaths. The societal ramifications are only now becoming clear in outline form. Efforts by major research and funding organizations are being planned to assist African governments, but thus far many refuse to acknowledge (or do not know) the extent of the problem. A complementary effort is also underway to improve African university research facilities and to encourage African intellectuals to return from their residences in Europe, the Americas, and Asia.

Contemporary African political systems frequently include military control or only one political party. The "Big Man" syndrome has been analyzed by many political scientists who have studied Africa. Again, it is important to remember that the colonial governments did not view their role as that of preparing Africans to govern themselves. Even in the 1950s, many colonial administrators stated that Europeans would continue to control African governments and economies for many decades, until Africans were "prepared" to govern themselves. Having destroyed many of the political, legal, and economic structures which opposed them in the late nineteenth and early twentieth centuries, Europeans characterized Africans as incapable of constructing and managing complex political and economic systems. Thus, publicly they remained skeptical about the ability of African leaders to replace colonial leaders.

It was also the case that when Africans rapidly reclaimed control of their governments–mainly in the 1960s–these governments were modeled upon the British or French system of government, not ones designed by Africans or ones which had naturally evolved within the African context. Having been denied the right to participate in large-scale politics for 60-75 years, many of the new leaders had little experience. Members of the national assembly or parliament were equally new to government, though they were experienced politicians.

Finally, many new African-led governments in the 1960s inherited treasuries which were impressive and an economy that annually produced a positive cash flow. Coffee, cocoa, and tea prices remained high for many years, thus enabling African governments to fund transportation, education, housing, medical, and other social service needs. But the demand for social services quickly escalated when Africans assumed the reins of government. African politicians had to respond faster than colonial bureaucrats had done to public sentiment. Their political lives depended upon it. The African military also showed that they had definite ideas about the way the government should operate, and how much money should be spent on "defense," though few African countries were ever invaded by another African army. Demand for social services increased as the many ethnic groups within an African country struggled to guarantee themselves a fair share of the "national cake." In the succeeding decade of the 1970s, recession and inflation further reduced the size of the cake itself.

The Republic of South Africa

In 1910, South Africa became basically a self-governing dominion, like Canada and Australia, and in 1931 it became totally independent. Defeated on the battlefield in the Boer war, the embittered Dutch settlers (Afrikaners), who make up 60 percent of the nation's white inhabitants, gradually won political power from their English-speaking settler rivals. In 1948 they gained control of the government and continue to dominate South African politics. A map of present-day South Africa is located on page 87.

South Africa's strategic location enables it to dominate the sea-lanes that carry a large portion of the world's trade. It is widely endowed with mineral resources (gold, diamonds, manganese, zinc, coal). These mineral resources have enabled the country to establish substantial heavy industry facilities. The country is also a major exporter of agricultural products.

Throughout the twentieth century the goals of Afrikaner nationalism have been consistent: white supremacy and racial segregation. Today, about 5.25 million whites dominate more than 21 million blacks. Since 1948, successive Afrikaner governments have established policies and laws based on a totalitarian fabric of racial discrimination and inequality. This system is officially known as *apartheid*, meaning separation or segregation. The population is divided into four legally unequal racial groups–whites, blacks, Asian, and racially mixed Coloreds. Since only whites can participate in the government, most observers see apartheid as a way of maintaining the economic and political privileges of the white minority, who account for only 20 percent of the total population.

In 1913, the legislature passed the Native Land Act, which limited black ownership of land to native "homelands," encompassing a mere 13 percent of the country. Because of government resettlement policies, 52 percent of black South

Africans live in the ten homelands. Poor, overpopulated, and too small to feed themselves, the reserves have served as a pool of cheap, temporary black labor for white farms, gold mines, and factories. A black worker–typically a young man without a family–could leave the reserve only with special permission. In the eyes of the law, he was only a temporary migrant who could be returned at will by his employer or the government. "Pass laws" required, until they were abolished in 1984, every black South African outside the reserves to carry at all times an up-to-date pass approved by the white police. Many blacks were arrested for violation of the pass laws–nearly a million blacks were jailed every year, most of them on petty charges. This harassment greatly infuriated many black South Africans.

In 1913, when the Indian population of South Africa, clustered mainly around Durban in Natal province, was required to carry passes, they refused to do so. Led by the young lawyer Mahatma Gandhi, the Indian residents of South Africa conducted a campaign of non-violent protest which eventually succeeded in the abolition of pass laws for Asians in 1918.

About 4 million black South Africans live in white rural areas, working on white farms or in forestry, transportation, or service jobs. Much of South Africa's farm labor depends on black sharecropping. Several million other black South Africans live in urban areas in strictly segregated townships. The largest of these townships is Soweto, just outside Johannesburg. Over a million blacks live there on white owned property.

Beginning in 1960, black South Africans began to press hard for greater freedom of movement, wages equal to those of white workers, social benefits, and participation in government at all levels. In March 1960, police panicked and fired on unarmed demonstrators in Sharpeville, killing 67 and wounding nearly 200. The government declared a state of emergency and outlawed the African National Congress which was leading the demonstrations. In 1963 Nelson Mandela and some other leaders of the ANC were sentenced to life imprisonment. Mandela was not released until January 1991.

In 1973, a wave of strikes by black workers spread across South Africa. The government reacted severely and decided that all black South Africans would be required to live in one of the Bantustans or "homelands."

Events affecting South Africa flowed swiftly in 1975 and 1976. Both Angola and Mozambique became independent "socialist" states and were used as havens by black nationalists opposing the South African regime. On several occasions South African armed forces conducted raids into these countries to attack guerilla bases. Faced with growing opposition to apartheid, South Africa quadrupled its defense budget, reorganizing its forces "for rapid local control of operations to combat insurgencies." In 1976 black school children in Soweto began street demonstrations to protest the use of Afrikaans as a language of instruction. Over 360 people, many of them teenagers, were killed and thousands were arrested as violence spread. This disturbance was followed by outbreaks in several other areas of the country that have continued sporadically until the present.

Beginning in the 1980s, South Africa has become increasingly isolated from the international community. Its athletes were banned from most events (including the Olympics). An economic boycott seriously hurt its economy. For example, in 1987, exports from South Africa to the United States dropped by more than 40 percent.

In 1989, F.W. de Klerk became president of South Africa and he continued the "reform" efforts that his predecessor (P.W. Botha) had begun. The ANC was afforded legal status and Nelson Mandela was released from prison. A formal dialogue between the ANC and the government began. On the other hand, a white backlash has developed, with many Afrikaners disagreeing with the government's "soft" stand on segregation and what supporters of apartheid call "separate development." In a whites-only referendum held on March 18, 1992, a large majority (70 percent) of the white voters indicated that de Klerk should continue negotiating with the ANC and organizing a constitutional convention.

Even though black South Africans comprise 75 percent of the population, ethnic, class, religious, regional, urban-rural, and gender divisions among them still exist and is reflected in a variety of ideologies and political persuasions. As long as black South Africans remain fragmented, the white government utilizes these divisions to seek allies for its position.

Likewise, the white community in South Africa is not monolithic. While many white South Africans support the enfranchisement of black and Asian South Africans, there also exists a conservative portion of the community which resists all political reform unless it would impose greater restrictions upon black South Africans and strict racial segregation. Although there is pressure within the United States Congress for the U.S. to withdraw its support from the South African regime, South Africa's strategic geographical position, its role as a supplier of strategic military materials, and the moderate image of the de Klerk administration, insure that the U.S. will continue to try and keep on good terms with the present government, while encouraging it to ameliorate its racist policies.

Although each of the events above has been accompanied by unfortunate side effects (e.g., increased ANC-Inkatha confrontation in South Africa), many analysts are cautiously optimistic once again that Africa will overcome the obstacles to economic modernization and political participation and inaugurate a new period of peace and security within the continent. If so, it will be a testimony to the adaptability, perseverance, and patience of peoples who have contributed much to the social, political, technological, and intellectual history of the human species.

SAMPLE TEST

Circle the letter of the correct answer.

The diffusion of Western culture has influenced African cultures in all of the following ways except:
- A. lowered health standards
- B. the disruption of traditional family values
- C. promoting the growth of cities
- D. changing the way many people make their living

Which of these statements best explains the impact of the West on non-Western people:
- A. Non-Westerners rejected the ideals and institutions of the West.
- B. Non-Westerners accepted the ideals and institutions of the West uncritically.
- C. Non-Westerners accepted many of the ideals and institutions of the West but rejected colonialism.
- D. Non-Westerners accepted many of the ideals and institutions of the West, but rejected those that disrupted traditional ways of life.

The apartheid system of South Africa:
- A. is designed so that black South Africans will acquire political power and participate in the decision-making process of government.
- B. is generally supported by Western governments.
- C. is based upon social segregation and political and legal rights different for whites, Asians, blacks, and coloreds.
- D. has insured peaceful race relations within the country.

ESSAY

What were the economic, social, and political goals of the indigenous Africans who demanded independence from the European colonial powers which controlled Africa from about 1900 to 1960? Have these goals been achieved since independence? Provide specific examples to support your conclusions.

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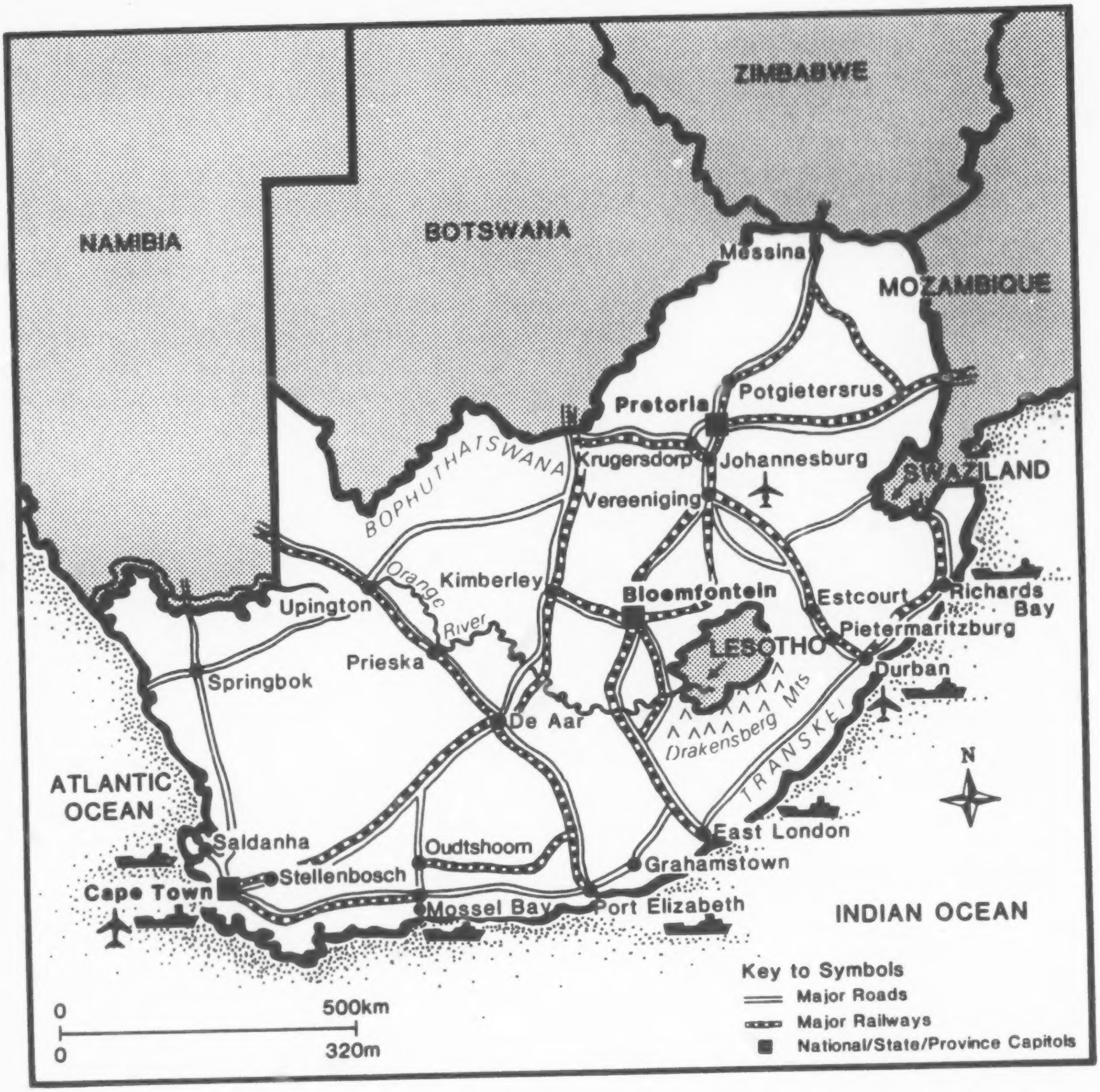
South Africa


ZIMBABWE
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Kimberley
Orange River
Upington
Bloemfontein
Estcourt
Richards Bay
Pietermaritzburg
Prieska
LESOTHO
Durban
Springbok
De Aar
Drakensberg Mts
TRANSKEI
N
ATLANTIC OCEAN
Saldanha
East London
Oudtshoorn
Grahamstown
Stellenbosch
Cape Town
Mossel Bay
Port Elizabeth
INDIAN OCEAN
Key to Symbols
Major Roads
Major Railways
National/State/Province Capitols
0
500km
0
320m

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